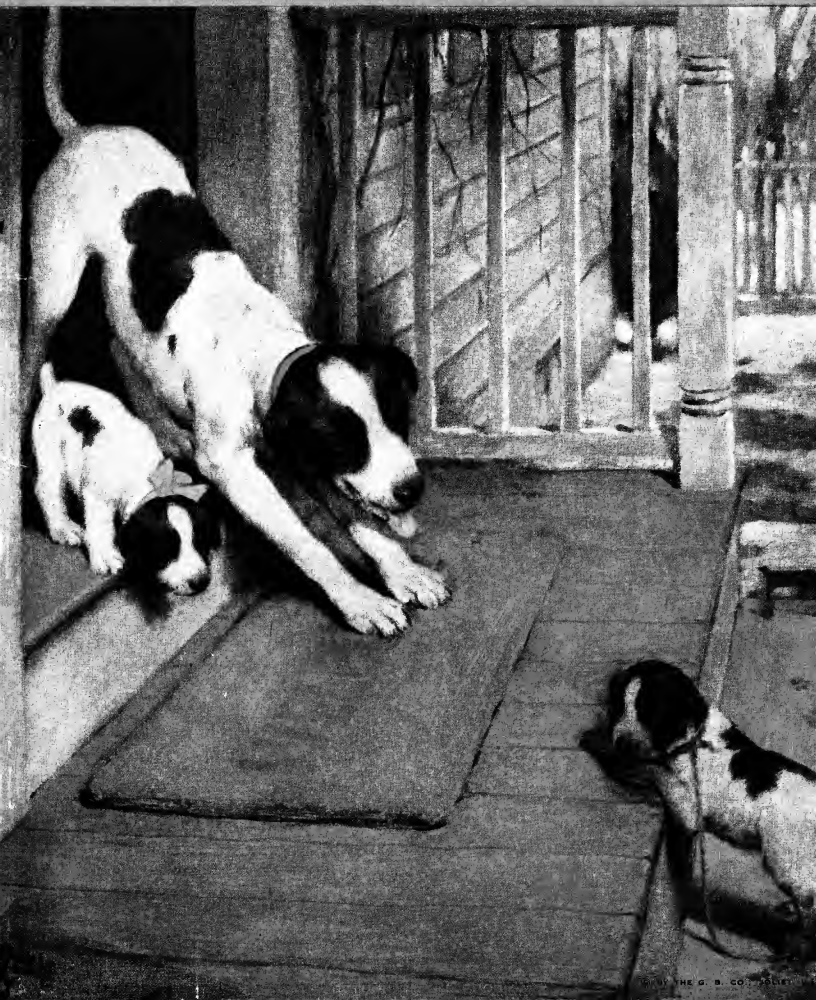


THE
Juvenile Instructor

VOL. 63

JANUARY, 1928

NO. 1





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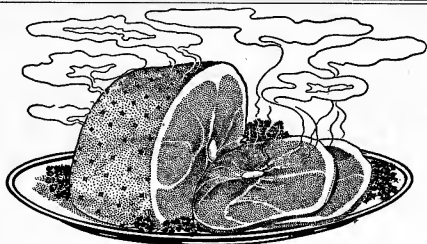
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Baby New Year

By Lula Greene Richards

A dream at midnight came to me,
A baby bright I saw.
The loveliest on earth—I thought—
Its picture I would draw.
Or try to give in happy words
The sacred influence felt
As on the carpet where it sat
In reverence I knelt.

The baby head and face and form
Were faultless, were divine.
And O, the glory of the eyes
As they looked up in mine!
Angelic hands were raised—I clasped
The Darling to my breast—
The holy joy which thrilled me then
Could never be expressed.

"You child of beauty!" I exclaimed.
"And you are—Baby—who?"
It answered, "Baby New Year,
I have come to live with you.
I represent True Innocence,
By evil not enticed;
The Charity which never fails,
The perfect Love of Christ."

"O, precious, priceless gift!" I cried.
"And I may keep you here
To prompt and guide and help me on
Through all this new born year.
Should tempting scenes arise by which
My soul might be beguiled—
Or pain or sorrow threaten me,
I'll think of you, sweet child!"

The Baby smiled assent—That smile!
Within its warmth and light
My heart forgave its every hurt
Assured of final right.
Misunderstandings cleared like mists
By bursts of sunshine riven—
Then came the heavenly bliss to know
My own mistakes forgiven.

Friends, loved ones, all the world: This gift
Is not for one alone.
God's greatest blessings are for all—
Who seeks shall find and own.
Live, pure, sweet Baby New Year gift,
In every heart and mind,
Christ's perfect love will keep us all
True, virtuous and kind.



THE POTTER—A Painting by Charles Allen Winter

In this picture, are found all the fine qualities which make a masterpiece. Here is pattern, design, drawing, modulation of tone, technique and an interesting subject. The potter, molding clay to beauty and symmetry, suggests an analogy in the life of a child where many influences mold his character.

(Engraving by Courtesy of "Children, the Magazine for Parents")

The JUVENILE INSTRUCTOR

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The Potter

(Lines suggested by the Frontispiece)

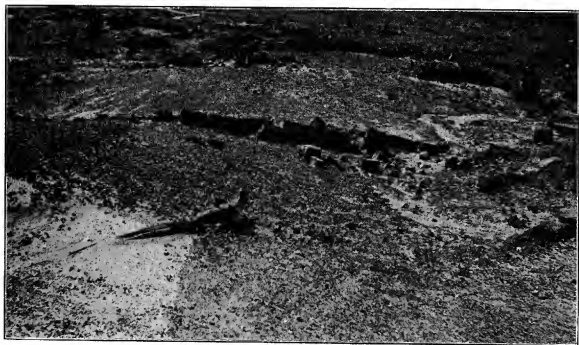
I took a piece of plastic clay
And idly fashioned it one day,
And as my fingers prest it still,
It moved and yielded to my will.

I came again when days were past—
The bit of clay was hard at last;
The form I gave it still it bore,
But I could change that form no more.

I took a piece of living clay,
And gently formed it day by day,
And molded it with power and art—
A young Boy's soft and yielding heart.

I came again when years were gone;
He was a man I looked upon;
He still that early impress wore,
And I could change him never-more.

—Selected.



"LIKE A SCULPTOR'S MODEL OF THE GROUNDS ABOUT THE OLD SAW MILL"

The Petrified Forest of Arizona

By Harold L. Snow

One might think of a petrified forest as being like a sculptor's model of the grounds about the old saw mill. The beautiful stone trees are not composed of wood at all, but they are made up of actual silica which has replaced, molecule for molecule, the former cells of the wood.

The accompanying photographs were taken of the petrified trees in the Government reservation near Adamana, Arizona, by Professor Andrew A. Kerr, of the archaeology department of the University of Utah. These natural wonders are found not far from the region of Indian pictographs and cliff-dweller ruins.

The question as to just how trees became petrified or silicified is still somewhat in the dark, according to geologists. Silica is one of the least soluble substances except in alkaline solutions. It is the generally accepted opinion that these trees were covered over by hundreds of feet of earth; and that solutions containing soda or potash as well as the dissolved silica,

passed through the soil in which the great tree trunks were buried. Then it is thought that as the logs gradually decay, their organic matter is replaced by silica. Thus the wood is not turned to stone, as it is spoken of, but it has been replaced by mineral matter, chief of which is silica. That the beautiful coloring of the specimens results from small amounts of iron and manganese which was deposited together with the silica, is the opinion of George P. Merrill of the United States National Museum.

It is thought that the entire region



A GIANT OF THE AGES

now occupied by the petrified forests, was at one time covered by water of the ocean. Thousands of feet of rock were once deposited over the trees and were then slowly eroded entirely away, bringing the long buried specimens of the ancient forest again to the light of day. C. A. Higgins explained this in the following words: "This region for hundreds of square miles was once sunk so low the ocean overflowed it; then upheaved so high the brine could find no footing. Again a partial depression made it a vast repository of rivers that drained the higher levels, which in time was expelled by further upheaval. During the periods of subsidence the incoming waters deposited sand and silt which time hardened to rock. But in periods of upheaval the process was reversed and the outgoing waters gnawed the mass and labored constantly to bear it away. And when these ancient logs were uncovered, and like so many Van Winkles, they awoke—but from a sleep many thousand times longer—to the sight of a world that had forgotten them; lo! the sybaritic chemistry of nature had transformed them every one into chal-

cedony, topaz, onyx, carnelian, agate and amethyst."

The trees are classified as the "arau-



A TRANSFORMED LOG

carioxylon, arizonicum," now extinct, but related to the Norfolk Island pine, and it is said to have existed in Traissic time. Under a microscope, thin slices of the petrified wood show the original cell structure of the tree quite beautifully. Some of the trunks are found to be five or six feet in diameter and over 100 feet in length. One of them forms a natural bridge, as the clay has been washed out beneath it, resulting in a span of more than fifty feet.

President Roosevelt made the petrified forest region a National Monument in 1906, and placed it under the control of the Department of Agriculture of the United States.



L. D. S. SUNDAY SCHOOL, LAS VEGAS, NEVADA

In the rear between center pillars, are Bishop Ira J. Earl, J. M. Dotson, Superintendent; Vernon Bunker, Second Assistant, and Marion B. Earl, First Assistant.

TRUE PIONEER STORIES

By Harold H. Jenson

Harry Taylor

Sunday Schools have been responsible for many things, but Harry Taylor, veteran actor and doorman at the Salt Lake Theatre, attributes his start on the stage to the Sabbath school. Thereby hangs a story, for of all characters this writer has interviewed Mr. Taylor is among the most interesting. His rich baritone voice, his polished manner, even to the white collar and duffy hat, make him a personality that stands out as an actor of the old school, who knew his part and knew it well.

But let Mr. Taylor tell his own story, as told the writer recently while sitting with him for over an hour at the stage door, where he later posed for a special picture for the *Juvenile Instructor*.

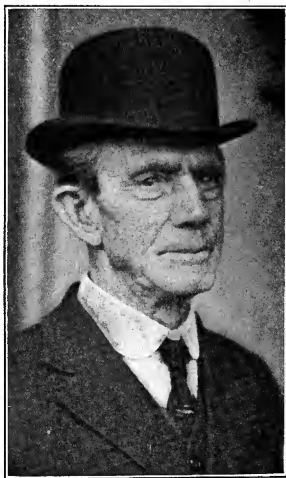
"I was born in Southampton, England, July 25, 1851, and, with my parents came to America in 1861, when but ten years old. The Civil War was on when we arrived and in answer to the question 'are you for the north or south,' one had to be mighty careful. Not knowing this, being among the Irish element of New York and I an Englishman, I soon learned it to my regret after participating in several fights.

"With my parents I came to Salt Lake City in 1862 and crossed the plains in Captain Miller's company. I worked at every kind of manual labor, and went sheep herding in good clothes only to come back in rags.

"My first acquaintance with the Salt Lake Theatre was picking up tinsel from Christmas decorations. I could not help but admire such a large building in what seemed then a wilderness.

"In 1871 I became a member of the

Deseret Dramatic Association in rather a novel manner. I was a member of the Tenth Ward and had taken part in several Sunday School benefits. The chance came for me to take part at the Salt Lake Theatre and I hesitated, but Bishop Proctor said 'you are called on a mission there,' so I went and to this I owe my career on the stage. Annie Adams Kiskadden, mother of Maude Adams, owed her start the same way. It seemed Nellie Colebrook was too tall for many parts and Annie Adams was just right so Bishop Proctor also urged her to go on the stage and she took leads. I remember John T. Caine and Hiram B. Clawson, managers of



HARRY TAYLOR

the theatre well and they urged me to stay on when I went to Virginia City, saying they would soon organize a permanent stock company, but they never did. David McKenzie was also connected with the theatre.

"I remember Booth and Barrett, McCullough, Jefferson, Billy Florence, Mrs. Bowers, Mr. & Mrs. Bates, Adelaide Neilson, the greatest Juliet the world has ever known and others. Mrs. Bates was the mother of Blanche Bates. In those days star parts would be taken by traveling players while we furnished the support. There were no traveling companies then on the road.

"I enlisted at 17 for the Black Hawk war, and though I didn't go to the front did guard duty at Harding Station where Indians had scalped the mail carrier. Though I had no uniform, I had a gun and 200 rounds of ammunition for my musket. I also helped build the railroad to Utah, and worked on canals and as a carpenter.

"But to return to my first love, the theatre. It was in this very room I met my wife. She was Jeanette Thomas, and was belle of the ballet and it was a case of love at first sight. I also played in various performances in which she took part and later we were married.

"I went to Virginia City to take part in stock there and had a \$500 wardrobe, but a fire destroyed the whole town, including the theatre, which was but a matchbox. All my clothes were destroyed. The theatre burned to the ground in one hour and a half and several lost their lives. I went on to San Francisco practically penniless and without suitable wardrobe which was so essential to an actor. I tried to

get on with the California Stock Company, and was unsuccessful, though I met Tom Keene, Frank Mayo and other celebrities who afterwards became famous.

"In 1875 Nellie Colebrook and Annie Adams were taking the leads at the theatre and I played every kind of a part, particularly character roles. Though I started in for a small salary and many before me played for nothing, I rose from \$3 a night to \$10 a night and later to \$15. In all I have played 55 years and in that time there was only one year in which I only played five weeks. The other time averaging from five to fifty weeks steady. With coming on of age George D. Pyper gave me the job of doorman and for four years past I have enjoyed my work here.

"I recall President Brigham Young coming into the theatre and remember he said 'this theatre will never burn down.' In those days no one in the theatre was allowed to smoke or drink. My last appearance was with Ralph Cloninger in "Lightnin'". In olden times we had only one rehearsal and received a severe call down if we were not word perfect. I well remember how we put on new plays each week and Booth, Barrett and McCullough new plays each night. The Green Room, now so famous at the Salt Lake, was our rendezvous for the company, and John C. Graham was business agent.

"Only one person urged me not to go on the stage. After all it offers a real field and my advice to those who want to succeed is to work hard and you may get there."

Three Things

Three things have value and worth supreme:

A body that is sound, strong and clean;

A brain that's clear, and holds truth secure;

And a heart that's pure as gold is pure.

—Nephi Jensen

His Only Son

By *W. H. Peterson*

The peace and quietude of the Ricks Home had been ruffled into seething turbulence. A storm was up, and the staunch family ship was being buffeted by the waves. It was a capricious sea the Ricks ship sailed upon. True, there were spaces of sunshine and happiness, but these were all too few and short. The bickering winds of disagreement played frequently upon a surface that could have been protected by enlarging and strengthening the low-lying levies. Such, however, is often the case when there is but one child in the family.

Mrs. Katherine K. Ricks was in tears; so was her only child, Donald K. Mr. Ricks could hear occasional sobs as he paced the parlor floor. In the bedroom Mrs. Ricks was vainly endeavoring to give comfort and solace to Donald K., who, still smarting from the hand of his father, was tangled in a hard knot of perversity from which he quite refused to be disentangled.

Franklin P. Ricks, 42, was a man of affairs. In the business world he had been successful. He owned a neat, modest home, drove a fine car, belonged to a select club, and carried a check book. He lavished his attentions upon his beautiful wife and son, furnishing them every convenience, providing for every comfort, and satisfying every desire which in his opinion was desirable and worthwhile. Of all the virtues that grace human kind, he placed honesty at the top of the list.

There was one subject upon which this man of affairs was very pronounced and outspoken. In this he received the full sanction and endorsement of his wife. It was the family. He did not approve of or believe in a large family. It was a responsibility, he thought, too great for him to assume. He saw no need of it or virtue

in it, and he never overlooked an opportunity to air his views.

"I am not going to be bothered with a bunch of howling, quarreling, troublesome kids," he said on one occasion to his mother-in-law, who was a woman of judgment and much experience, having reared eight children of her own. "It was probably different years ago, but today it can't be done."

The good woman tried to point out that the source of real joy was to be found in a home filled with healthy, inquisitive, developing children, but she saw that her idea irritated matters, so she wisely refrained from talking it.

"Family!" muttered Ricks. "One's enough for most people, and too much for me."

From the bedroom came the irritating sniffing of a pampered child.

"Great guns!" roared Ricks, listen to that! The whine of a wild cat is tame in comparison."

"I haven't any in the house, child," said the mother.

"Wow-ow-ow," screamed the child. "I want some." And then he began to kick the paint off the dresser.

"What does he want now?" asked Ricks, entering the room. The set of his lips indicated that he was prepared for another battle.

Mrs. Ricks managed to hold back the tears, but the tremor in her voice indicated deep distress and suffering.

"Stop your whining!" shouted Ricks. "I've heard enough of it today."

"Frank, dear, let's not have another scene," whispered his wife, placing her arms lovingly around his neck. "The poor child is all upset, and maybe it's partly our fault."

"I want some cantaloups," whined Donald.

"That's what he wants, is it," said the father. "I doubt they're on yet, but if they are I'll get some."

While Mr. Ricks was out for the melons to satisfy his son's whimsical desire, the tender-hearted mother managed, after much coaxing and pleading, to get Donald upon her lap. In a way that only mothers have she explained to him why it was wrong to steal. The boy had been given everything so lavishly that he had come to look upon everything as having been made especially for him to be played with, eaten, or destroyed as he saw fit. That there was any effort required to produce things had never entered his proud little head. He was not truly conscious that he had done wrong by taking a quarter from his father's pocket. He was never denied anything he wanted. Why should he ask? After his mother had explained to him that there were wicked men in the world who lived by robbing other people, that these wicked men were often caught and imprisoned, and that what he had done was the first act of a downward course that would lead to misery and degradation, the child was repentant and desired to make amends.

"When papa comes you must ask him to forgive you. You must tell him that you will never do such a thing again," counseled his mother.

Donald looked sincerely into his mother's eyes as he promised to do as she advised.

In due time Mr. Ricks returned with the coveted cantaloups. He expressed himself as being highly pleased with his son's apology and determination to do better in the future.

"You may eat one of the cantaloups," he said. "More will make you sick. The other two are for mother and me."

There was a lull in the storm. Donald fell to eating his cantaloup petulently, Mr. Ricks lay down upon the couch to read, and Mrs. Ricks, humming softly to herself, began to sew. Presently the storm burst forth anew.

From the kitchen came the cries, hiccups and groans of a child in distress. There had been an overloading of Donald's digestive system and his stomach was in revolt. On the table were the remains of three cantaloups. Contrary to his father's instructions, Donald had made a clean job of it. He had greedily devoured the three melons.

Mr. Ricks picked up some of the remains. "I might have known it," he said. "We'll have some job to teach that child honesty. Thank heavens we haven't any more."

Leaving his wife to do what she could to alleviate the boy's distress he went into the parlor to reflect. While pondering his family problem—his son—he was aroused by the door bell. Before him stood a barefooted boy in a slouch hat. His face was dirty—evidently he had traveled much in the open road. Down his face were unartistic streaks made by little streams of sweat. His face, like the village blacksmith's, was wet with sweat. He was widow Anderson's son. Mr. Ricks frowned as he remembered that the boy before him was one of eight children left with a poverty-stricken mother when her husband died. "Buy a magazine," said the boy gingerly. "Staurday Evening Post It's a fine number; you'll like it."

Mr. Ricks drew some pennies from his pocket, put them in the boy's hand, took a magazine and closed the door.

"There's an example for you," he said to his wife. "How I pity that woman! Eight children! Think of being left with eight children and no visible means of supporting them! Is it any wonder that the prisons are full of crooks? How can the manhood and womanhood of America be improved when we have conditions existing like that. Society is made to suffer because of children that are brought into the world and then neglected. It's a physcial impossibility for that poor woman to teach her children the com-

mon virtues of life. How much honesty can there be in a family like that! Consider that boy's dirty, patched—."

There was another ring of the door bell. Mr. Ricks paused to open the door. Before him stood the bare-footed boy. On his head was the slouched hat, and his face was still dirty and sweat-streaked. He was one of widow Anderson's eight children.

"You bought a Saturday Evening Post from me, Mr. Ricks," he said,

cheerily. "The price is five cents. By mistake you gave me six. Didn't notice it till I got home. Glad I counted it. Here's your penny, sir."

Franklin P. Ricks, man of affairs, was dumbfounded. He raised his hand automatically to receive the penny from the child. He should have said something, but his tongue refused to function. He acted like a jackrabbit that suddenly finds itself in the dazzling light of an automobile at night.



L. D. S. SUNDAY SCHOOL, FIRST WARD, HYRUM, UTAH

Bishopric: Silas Allen, Charles Unsworth, Victor E. Israelson. Superintendent: Reuben Hansen, Leon Swenson, Milton Baxter. Secretary-Treasurer, Muriel Jensen.



L. D. S. SUNDAY SCHOOL, RICHMOND BRANCH, VIRGINIA

Superintendent, J. A. Robertson; First Assistant, T. M. Buster; Second Assistant, E. A. Skinner.

Behavior When There is Company

By William Byron Forbush, Ph.D., Litt. D.

"Why," asked somebody recently in that usually sedate periodical, *The Nation*, "does not the young child make the slightest endeavor to adapt himself to his environment?" And then the natural suggestion was made that "a baby that could be turned on and off like a Caruso record," a child that could be a child when a child was wanted, and at other times could be turned into a music cabinet, was what is distinctly wanted. But it was confessed that apartment-house children have not undergone a single alteration in response to a general demand. They die oftener in flats, it is true. They die, but they never surrender.

For example, they are just as loud as ever. It is natural to speak loudly at play out of doors, where the excitement is keen and the distances are great. It is still natural to come in loudly from play, with much of interest to tell. It is also natural to converse constantly with mother in a loud and cheery tone. The presence of company may dampen, but it does not appear generally to lessen the conversation and confusion.

In fact, the needs of everybody, including especially the company, have been considered, except the children in having company. In many homes the coming of a guest has been anticipated by a general flurry, and mother is tired. The last fact alone is enough to explain any misbehavior on the part of the children. An overwrought mother means an overwrought child. Add to this, the fact that all day the child has been neglected by adults, has been caught up in the general hurry and excitement, and has been dressed hurriedly and impatiently, and you have a situation that is ripe for trouble.

A fact about children that has often been remarked upon, but is seldom noticed when it would do good, is that most children are short on the technic of politeness, particularly when its ex-

pression would be especially agreeable. "Did you thank the lady for the cookie she gave you?" a mother asked her little boy. "Yes, mother, but I didn't say it," was the very natural answer.

"Manners" Learned by Imitation

It is important to show children that Ceremony makes life beautiful, not difficult. "Don't stand on ceremony," quotes Katharine Burrill, "as if Ceremony was the name of a little mat you carried about with you. Well, I say, do stand on ceremony. Bring your mat and just stay on it. Everyone should have their ceremonious mat; respect other people's mats, and don't wipe your feet on them! Be as particular when alone as when you are in company."

You must be always what you wish your child to become. There must be no "company" ways in your house. I would accustom him now to set your chair at table for you always, to rise when you enter the room, to take off his hat when he meets you on the street, just as faithfully as you train him to say his prayers.

I know a mother who sets daily examples for her children to follow. Noting any especially awkward behavior, she writes on the dining-room blackboard, in an impersonal way, such advices as: "Do not butter your bread in the air" and "do not take butter from the butter-dish with your own knife." Anyone to whom these remarks apply, absorbs them gratefully—and silently.

Of course, kind hearts are more than knives and forks, and simple faith than soap and suds. Genuineness is more than veneer, and we must be reconciled to a certain directness in the young caveman who is much interested in his own concerns. But can we not put on the accelerator?

One mother has invented what she

calls "The Courtesy Game," which she finds solves many courtesy problems almost automatically. The spirit of it is that each person is to treat every one else as a guest. Each person who plays assumes the name of some distinguished person of our time. One is "President Coolidge" and another is "Mrs. Coolidge," and a third is "Jane Addams." The game is to act to each person as if he were the distinguished guest in person.

They are Expressions of Real Amenities

Play that is imitative of the amenities of social life is not only pleasant in itself but an important rehearsal of such intercourse. Caldwell Cook's confession is one that many of us could make: "When I was a boy I sacrificed pleasures many and many a time, and stayed away from gatherings of various kinds, not from a feeling of lasting shyness, but for fear of the opening stages, for lack of knowing the ropes. Once a fellow knows how to eat asparagus," he continues, "how to make use of the hall-porter, how much to tip a waiter, how to sleep on a train, and all other such things, he will be perfectly at ease in those things forever after. But the process of discovery is often needlessly disconcerting. Can the reader remember his anxiety as a boy when out to his first dinner-party? Can he still feel in the pit of his stom-

ach the nervousness he felt when he had to glance furtively around to find out how a certain dish should be negotiated? * * * In giving a boy information about these small matters of social life you are really giving the boy the rudiments of self-reliance." Nothing is pleasanter than to see quite a small boy buying the tickets, checking the trunks, finding the seat in the car, and in other ways looking after the comfort and saving the trouble of his mother.

That manners are economical rather than wasteful of energy will impress a practical boy or girl. Eating with the knife is dangerous as well as offensive. To pass things at table is fairer and swifter than for one to do his own stretching. To yield the sidewalk to ladies prevents collisions as well as boorishness. All these are the happy ways of doing things. They are occasions for the expression of real kindness.

The key of kindness opens all locks. Everyone but a fool understands the directness of children's minds and their limitations. It is unjust to reproach them for anything but thoughtlessness of the feelings of others and it is ineffective to do even this without careful private explanation. It is best simply to laugh at the unexpected and put it down in the home memory book under the caption: "How Ernest Spilled the Beans."

List Not to Gossip

By Emily Borgeson Brown

Lend not an ear to gossip's tongue	Your turn will come some other day—
If you would happy be;	They'll pick you to the bones.
Indulge not in such idle chaff—	
Away from such I'd flee.	So the everlasting news bags
	Spread strife and heart-aches, too,
If your brother's pulled to pieces	Making mountains out of mole hills,
By empty-headed fools,	On the just, base lies they glue.
Let not sensation work you up—	
A wise brain always rules.	Hie you then to nobler levels,
	The low-brow serpent shun;
Remember when you hear about	Have no use for folks that gossip
That scandal on poor Jones,	'Bout their neighbors, just for fun.

A Thrilling Experience

By Silas L. Cheney

The night crept coolly and quietly up the mountain side until it completely enveloped Shield's Pass, bringing with it a feeling of loneliness and anxiety to Guy Durrant who had arrived at that particular location just a few hours before. There were in his surroundings only two things which seemed familiar: one was the camp in front of which he was now kindling a fire, the other was the bleating of sheep which came to him faintly from a distance. This last gave him some concern since it indicated that the sheep were not entirely satisfied with their new bedding grounds and might decide to wander off in search of another.

"Wish I could've brought 'em closer to camp so I could watch 'em better," he muttered aloud while piling dry limbs upon the fire, causing it to send showers of sparks into the air, as it blazed and crackled in cheerful defiance of the deepening shadows.

Everything was strangely quiet as he went about the preparation of his supper. Guy was only fourteen, and while he had spent several summers in the mountains with his father's sheep, he had rarely been left so entirely alone as at present. He regretted having allowed the camp-tender to take a night off. It is quite certain he never would have agreed to such an arrangement, had he known what he knew now; that there were bear tracks around the spring which was located about ten yards to the rear of camp.

He ate his supper of friend potatoes, mutton chops, hot biscuits, butter and honey, without either satisfaction or relish. There was no denying the fact that the weird shadows cast by the trees and underbrush encircling the camp were beginning to unnerve him. He wished he had not left Barker, the dog, out there with

the sheep. He even wished the sheep would continue their restless bleating, since anything which sounded familiar served to relieve the tenseness he felt. But as the night wore on, even they quieted down, leaving him nothing for companionship, except the stillness and darkness of the night, and his own disturbed thoughts and distorted imagination. Realizing that he could not change his present situation, he determined to make the best of it. Removing his clothes he crept into bed, hoping to lose himself in sleep until morning when, no doubt, all his fears and fantasies would disappear. But it wasn't as easy to go to sleep as it was to go to bed, so that he lay shifting restlessly about until nearly midnight, before a feeling of drowsiness finally overcame him.

How long he slept before being awakened, he could not say, but suddenly he became aware of a noise as of something pushing its way toward the tent. At first he wondered if he were dreaming, but as the sound came steadily forward, he began to realize how terribly real it was. There could be little doubt as to the identity of the animal which made the wallowing, crushing sounds that, with each second, came more distinctly to his ears. If the thing were hungry, as no doubt it was, the fresh meat and honey he had in camp were almost sure to attract its attention if, indeed, it had not already done so; and if it were to rummage around in camp with him lying there in bed, almost anything might happen. In desperation, he reached for the large rifle tucked away under his pillow—then stopped. It would be the worst kind of folly to try shooting the animal in the dark. He would probably only succeed in wounding it and certainly he could not hope to escape a wounded bear.

He could now hear it crowding through the willows leading to the spring, then after an interval it came pushing its way slowly up the bank and—yes, it was making directly for the tent. Guy sprang to his knees, praying fervently: "Father help me! Help me to know what to do!" Immediately there came to him almost as clearly as though someone had spoken, "Frighten it away before it enters the camp." Leaping out of bed he seized the rifle and pushing its muzzle through the tentflaps, fired one, twice, three times in rapid succession. For a moment after the noise of the explosions had died away there was silence, then he heard the animal wheel and gallop precipitously away.

He did not return to bed, but as it was already growing light, he dressed

himself and sat in the tent door watching "The dawn come up like thunder" in the east, and gradually diffuse itself westward over the sky and landscape. When it was quite light he went down to the spring and saw that which he had expected to see—fresh bear tracks.

Upon reaching the herd that morning, he found it badly scattered. Barker came up to him whining wistfully, then looked away down the mountain side. Following his gaze, Guy saw where two yearlings had been killed; one lay with its side ripped completely open, from the other an entire hind quarter was missing. These were unmistakable signs of bear. Guy regretted the loss of the two sheep, but felt very thankful that nothing of a more serious nature had occurred.

How to Use the Bible

When in sorrow, read John 14.
 When men fail you, read Psalm 27.
 When you have sinned, read Psalm 51.
 When you are worried, read Matt. 6:19-34.
 Before church service, read Psalm 84.
 When you are in danger, read Psalm 91.
 When you have the blues, read Psalm 34.
 When God seems far away, read Psalm 139.
 When you are discouraged, read Isaiah 40.
 If you want to be fruitful, read John 15.
 When doubts come upon you, try John 7:17.
 When you are lonely or fearful, read Psalm 23.
 When you forget your blessings, read Psalm 103.
 For Jesus' idea of a Christian, read Matthew 5.
 For James' idea of religion, read James 1:19-27.

When your faith needs stirring, read Hebrews 11.
 When you feel down and out, read Rom. 8:31-39.
 When you want courage for your task, read Joshua 1.
 When the world seems bigger than God, read Psalm 90.
 When you want rest and peace, read Matthew 11:25-30.
 When you want Christian assurance, read Rom. 8:1-30.
 For Paul's secret of happiness, read Col. 3:12-27.
 When you leave home for work or travel, read Psalm 121.
 If you grow bitter of critical, read 1 Corinthians 13.
 When your prayers grow narrow or selfish, read Psalm 67.
 For Paul's rules on how to get along with men, read Romans 12.
 When you think of investments and returns, read Mark 10:17-31.
 For Jesus' idea of prayer, read Luke 11:1-13; Matt. 6:5-15.
 Why not follow Ps. 119:11, and hide some of these in your memory?

—*Girlhood Days.*

The Early Religion of Persia

(Written by Phyllis Bennion, Age 14, 9th Grade, Roosevelt Junior High School,
Salt Lake City)

(Books I and II published in December issue)

Book III. Abduction of Daugian

Daugian, fairest of the fair, that day
Had gone into a temple, there to pray.
"Oh Ormuzd, god of light and good," she said,
"Oh lean thou near the earth thy noble head,
That thou may better hear the thing I ask.
Oh Shah, I strive not my designs to mask.
I love, Oh king, the son of Sundaree;
Oh grant that I the sunset often see."
Scarce had her prayer of supplication been said,
When at a noise slight, she turned her head.
The radiant Sundaree stood in the door
And smiled on her as ne'er he'd smile before.
"I heard thy prayer, fair one, before 'twas done,
And now I've come to take you to my son;
He waits to welcome thee in heaven there.
'Tis joyous day he takes a wife so fair.
Thus, with deceitful words and cunning speech,
He got the fair Daugian in his reach.
Her maids in waiting begged her not to fly;
But heedless of their words, into the sky
With Sundaree, into his chariot bright,
Into the heavens blue, she took her flight.
Her maids, on wings of fear, ran to the king
And to him told the news they had to bring.
In sackcloth and in ashes went the land
And mourned as dead, the princess whose command
Had been the law for years in Persia fair
And who was loved by everybody there.
Meanwhile, on high the Dawn rode with the Sun.
O'er fleecy clouds the chariot did run,
Like to a cradle rocked upon the deep;
The fair Daugian soon fell fast asleep.
The sun, with cunning smile upon his brow,
Urged on his horses to his castle now,
Into a dungeon put the sleeping maid,
So gorgeous that the daughter of a king
In these grand rooms, could wish for not a thing.
Then with a laugh of triumph went the sun
Across the sky, and then his work was done.

Book IV. The Decision of the Sunset

Sunijah, the sunset, saw the sun return.
He went into the castle, there to learn

His father had succeeded in his plan
And captured in his trap fair Daugian.
A scowl o'er spread his handsome, godlike face—
He keenly felt the strong implied disgrace.
Upon a coal-black charger quick he leaped,
And while the world below in silence slept
He rode across the sky, where in the dark
Moonajah glided in her silver bark.
"Moonajah, goddess of the moon," he said,
"The sun, my father, ere the day was fled,
Did, with his cunning speech and words, beguile
The beauteous daughter of the great Majisle.
She now a captive in a castle lies.
Oh, Moonajah, thou art so very wise;
Call thoughts unto thyself and make a plan
By which we can regain fair Daugian."
So till the morning broke, with promise fair
Of joys to come, the two slow lingered there;
And when the rays of light their trumpets blew,
In order to announce the day was new,
The fair Moonajah to her feet with joy
Did gladly leap, "We'll teach the sun to toy
With Daugian, the present of the moon.
Ecliptus, an eclipse, will grant this boon
For me, and stand before the mighty sun
And quarrel with him until our work is done,
And Sundaree deep in the fight engrossed
Will see too late his plans are being crossed.
And I will rescue Daugian the while
You fight with men who guard her lone exile."
Thus planned the two and went their different ways
Just as the sun's approach was shown by rays.
Moonajah went to rest her weary self,
While Sunijah to enlist Ecliptus' help,
That god so dark and black could hide the sun;
And promised that, until their work was done,
He'd gladly storm and rage and quarrel and fight
In order that with Dawn they'd make their flight.

Book V. Rescue of Daugian

The afternoon wore on and in the sky
Strange doings happened and the clouds drew nigh
To watch the fight of Ecliptus and the sun.
They little guessed behind their backs was done
A feat of marvelous daring, courage and love
To rescue Daugian from heaven above
And take her back unto the king Majisle,
Who since her absence never had a smile.
The moon, insisting she was very cold,
Refused to go upon the journey bold.
Methinks she saw that with these lovers proud
Two were company while three became a crowd.

So bidding them adieu and blessing them,
She let them go into the realm of men.
Brave Sunijah's chariot through the azure blue
On the swift wings of love so quickly flew
That Sunijah feared lest they should reach the land
Before he'd asked of Daugian her hand.
"Sweet Dawn," he said, "Thou maiden of my dream,
Come back, sweet one, and be thy Sunijah's queen."
She trembled. Yes, it was a little cold
And after all he was a little bold.
"Dear Sunijah, 'tis my father's right to give.
With his consent I'll gladly come to live
With thee, My Sunijah." So through space they rode
Until they stopped before the king's abode.
A right royal welcome gave Majisle the Dawn
The sunset, Sunijah, asked of him her hand.
And after she had told of whence she'd gone,
His answer made him happiest of the land.
Then back to heaven went the happy pair
And Daugian was made immortal there.
Now comes Daugian every morn awhile
And Sunijah every even shows his smile,
The dawn, the sunset, loveliest hours of day
And always they together in the heavens stay.
The Dawn, the beauty of a day begun
Sunset, the symbol of a day well done.

THE END

A Morning Prayer

Wilford D. Porter

My heart sings out with the meadow lark
To welcome the breaking of day,
And I stand in the clutch of the morning breeze
While my lips are parted to say:
I thank Thee dear Father for freedom of peace;
I thank Thee for bringing the dawn;
I thank Thee for flowers that are blooming so sweet
By the side of my roomy lawn.
I thank Thee for song-birds that fill all the air
With melodies rich and sincere;
I thank Thee for life and for health and for strength,
And the blessings surrounding me here.
I thank Thee for children who brighten my home
And for love of an angel wife;
I thank Thee, dear Father, from the depths of my heart
For the privilege of living this life.



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Organ of the Deseret Sunday School Union

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GEORGE D. PYPER, ASSOCIATE EDITOR
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SALT LAKE CITY - - JANUARY, 1928

The Juvenile Instructor

With the year 1928 *The Juvenile Instructor* enters upon its sixty-third year. From the date of its first issue, January 1, 1866, until the present time, it has never swerved from its objectives—the furtherance of the Latter-day Saint Sunday Schools and the salvation of the youth of Zion. Those

who have followed its course from the beginning will surely agree that it has been faithful to its ideals.

It is a great satisfaction to the General Superintendency and Sunday School Board, under whose supervision the *Juvenile Instructor* is published, to know that it is still a welcome visitor in the Sunday Schools and in Latter-day Saint homes, as evidenced by the many letters of approval received from time to time from its readers, both at home and abroad. From Liverpool, Dr. James E. Talmage writes:

"Permit me to express again the admiration I have and that held by all in this land whose good fortune it is to receive the *Juvenile Instructor* in that such a magazine is published for our people. It is a blessing indeed; it is a source of inspiration and power to all Sunday School workers and to Latter-day Saints in general."

Another from Elder Richard R. Lyman is as follows:

"I desire to congratulate you upon your splendid magazine *The Juvenile Instructor*. While I do not examine every number with great care, I look over all the numbers and find them bristling with matters of genuine value and interest.

"I have just gone through your November number. I could hardly tell you how difficult it is for me to put it down without reading practically all that it contains.

"You are doing a splendid work. The Lord bless you."

Few people comprehend the responsibility involved in preparing and selecting suitable material for our Sunday Schools and for the home. It is, indeed, great, and fully sensed by those called to this work. It is much lessened, however, by such kind and encouraging letters as those received from Dr. Talmage and Elder

Lyman, and from many others both at home and abroad.

The *Juvenile Instructor* is now experiencing the most successful period of its existence and if it can have the same inspiring support in the future as shown by our loyal Sunday School workers in the past, it will go forward with renewed faith in its power for good, and especially in its purpose to develop faith and testimony in the hearts of the Youth of Zion.

1928

The fact that "A Happy New Year" has been wished millions of times does not take away any of its meaning if expressed in sincerity. If we ceased

doing or saying things because they are old we would miss much of the joy of living.

The coming year with its many duties, trials and conflicts, has at the same time new and wonderful opportunities, and, as one writer expresses it, "A happy year it will be to those who through every path of trial, or up every hill of difficulty, or every sunny height, march on in closest fellowship with Christ."

The *Juvenile Instructor* echoes this sentiment and with renewed hope in the future and firm belief in the mighty accomplishments presaged for 1928, wishes its readers and friends

A Happy New Year.



THEOLOGICAL CLASS, RICHMOND WARD, SAN FRANCISCO STAKE

The above picture is of the 1st Year Theological Class of the L. D. S. Sunday School of Richmond Ward, California. During the entire year 1927, every member of this class bore testimony each fast day. This included non-members—members of others churches and visitors. This Ward secured the first banner for attendance in Mutual work, in the newly organized San Francisco Stake, and is active in every auxiliary organization. First row, left to right: Thelma Picklesimer, Claudia Dewsmup, Walter D. Gledhill, (Teacher); Dorothy Bradeson, Jessie Bradeson. Standing: Timothy Morley, Elisabeth Zundel, Eleanor Mosier, Reed Van Winkle Ethel Gengler, Geo. F. Budowin.

Photo by C. H. Papenferso



SIGNS OF THE TIMES

BY J. M. SJODAHL




OUR CHRONOLOGY.

December 25th all Christendom commemorated the birth in the flesh of the Son of God, our Lord, our Redeemer and Savior, Jesus Christ. Generally, last year was counted as the year 1927 after the birth at Bethlehem. Some scholars, however, among them, I believe, Canon Farrar, hold that our chronology, in fact, starts four years after the Nativity. The crucifixion would, therefore, have occurred in the year 30 of our era, and the year 1930, the 100th anniversary of the restoration of the Church through the instrumentality of the Prophet Joseph, will complete the 19th century after the Crucifixion and the resurrection of our Lord, the historical events whereby the first establishment, and then the restoration of the Church and the Kingdom of God on earth became as possibilities.

Mere coincidence, some may say. But I believe that in the dispensations of our heavenly Father, as in every well regulated household, or community, times and seasons for all important events are pretty well scheduled beforehand, to fit into the general plan of salvation.

Only so can I account for the fact that future events can, through divine inspiration, be foretold with great minuteness. The plan is already prepared.

THE EVER RECURRING QUESTION

The present is a proper time to consider for a moment the ever recurring question, which our Lord himself on one occasion asked his disciples, "Whom do men say that I the Son of man am?" At that time the theologians of the self-righteous, arrogant Pharisees, or the licentious, infidel

Sadducees, saw in our Lord only a great teacher, a John the Baptist, an Elias, a Jeremias, or another prophet.

In our day, a "new theology" has arisen which teaches the imminence of God in every human being as well as in all nature, and therefore and only therefore, also in Jesus of Nazareth. One of the aphorisms of this new theology is, "If God is man, man is God." This may sound good to some of us, who have been taught and firmly believe the wonderful doctrine that God once was as man is, and that man may become as God is. But let me say that the difference between the so-called "new" theology and the God conception of the Latter-day Saints is as great as the difference between night and day, light and darkness. The "new" theology concerning the imminence of God in all things is not "new," but the old pantheistic philosophy which denies the personality of God as well as the individuality and responsibility of man. It denies the reality and guilt of sin and the seed of an atonement, and places itself in an attitude of negation of all that our Lord taught both in former days and in our day, through his inspired servants.

"Whom do men say that I the Son of man am?" There is only one correct view of the nature and mission of our Lord, and that is the one so tersely stated by Peter, on behalf of himself and the Twelve: "Thou art the Christ, the Son of the living God." Christ was the Word incarnate, "God manifest in the flesh" (1 Tim. 3:16,) the Redeemer of the race, and he came to this earth by means of a supernatural Power and Agency in order to fulfill his predestined mis-

sion. All this, the "new" pantheistic theology denies.

OUR NEW NAVAL POLICY

In the message of President Coolidge to the 70th Congress, now in session, the British government was sharply censured for its failure to accept the American proposition for further limitation of armaments, and notice was given that our policy will now be to build a number of immense warships. What effect this notice will have on public opinion in Great Britain remains to be seen. The fiasco of the naval limitation conference at Geneva caused a wave of opposition in England against the ruling party, so violent that the first lord of the admiralty, to allay the ill feeling, announced that the government had decided to abandon the construction of two cruisers this year. This indicates the true sentiment among the English people. If, however, our government begins a feverish activity in navy building, the example may be followed in Great Britain and other countries, and then we will have the old conditions revived.

However, a special commission of the League of Nations, in which both the United States and Russia are represented, is even now laboring on the problem of disarmament, and it may well be that a practical solution of the initial difficulties may be found, making the road toward the desirable goal easier.

MR. BRIAND'S PROPOSITION

As will be remembered M. Briand, the foreign minister of France, some time ago sent a proposition to Washington, suggesting that the two countries, France and the United States, by treaty, agree never to make war upon each other. Leading churchmen have urged our government to make such a treaty, but without success. The will to peace does not exist, not even among those who profess to worship the Prince of Peace.

However, the plan M. Briand has in view is not as simple as it may appear at first. As long as the Constitution gives Congress the power "to declare war," it is doubtful whether the Executive, even with "the advice and consent of the Senate" has the power of abrogating that prerogative. Surely, the Executive has not the authority to change any clause in the Constitution.

HOW WAR IS PREVENTED

How war can be prevented has been illustrated these days at Geneva, where the Council of the League of Nations convened, December 5, 1927.

For seven years the newly created states of Poland and Lithuania have been threatening each other with war on account of the Vilna question. Poland has seized that city, and Lithuania claims it as her territory. In olden times the two neighbors would have donned their warpaint and proceeded to burn and destroy each other's property and massacre people by the thousands in order to prove their right to possession. Allies would, if possible, have been drawn into the vortex of blood and fire, by promises of advantages.

Now the League of Nations has made another mode of procedure possible. On Dec. 10, 1927, the Council of the League told the representatives of the two powers that conciliation and agreement would be preferable to war, whereupon they at once consented to resume diplomatic relations. Pilsudski, premier of Poland, also authorized his foreign minister, Zaleski, to work out the details of an agreement with Lithuania.

To keep peace is as easy as that when there is a will to peace.

THE REAL DANGER

On Nov. 22, 1927, a dispatch from Girard, Kan., reported what is thought to be the first so-called "companionate" marriage in this country. That is, as I understand it, a temporary

marriage contract which ends automatically after a certain time, unless renewed. The contracting parties were a girl, 18 years old, and a boy, 20 years. A Unitarian minister performed the ceremony. We, as Latter-day Saints, think that marriage for time only is far too short a term, and that a union most pleasing to God is one that is entered into for time and eternity, by proper authority. What, then, shall we say about a short-term marriage contract? I have read somewhere that in Russia now persons so inclined can be married and obtain a divorce the same day as often as they like, at an expense of 15 cents—the cost of registration. Is that what we are gradually coming to?

I doubt whether the law of the land here recognizes such temporary unions as marriages. I am sure God does not.

We are living at a time when the greatest divine institution in existence—the home—is being invested on all sides by the forces of hell, determined to destroy it. The consequence is that divorces are increasing more rapidly than the marriages. The figures given are that marriages increased only 1.2 per cent during 1926, as compared with 1925, while the divorces increased 3.1 per cent during the same period. In Utah the figures are as follows: There were 5,427 marriages during 1926, which is said to be a decrease of 4.6 per cent as compared with the figures for 1925. We had 1,011 divorces, which is a decrease of 1.7 per cent. Consequently, we have

practically one divorce to every five marriages. The statistics for each state are found in the *Literary Digest* for Dec. 3, 1927.

JOYFUL SIGNS

These are some of the signs of the time, some good, others not so good, which we should endeavor to interpret. But the most wonderful and joyful sign is the reports that come from the mission fields, some of which appear in the *Era*, in the *Deseret News*, and other Church publications. They show that the missionaries are laboring energetically, and that their labors are bearing fruit in the number of baptisms performed, in the distribution of books and tracts, in the allaying of prejudices, and the acceptance of the principles of truth by many, even those who never join the Church. All this is a sign of the time, which, as the Star of Bethlehem led the wise men to the new-born King, brings to us the message which can best be expressed in the words of the Hebrew poet, "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of Glory? The Lord of hosts, he is the King of glory." And He is coming. That is the message of the signs of our time.

Swiftly the years roll by,
Signs of His coming are in the sky,
Soon will appear our Savior, our King;
No one can know what a day may bring,
Swiftly the years roll by.

Be Trustful and Joyful

Joy! God delights in joy; and His desire for His people is that they should be trustful and joyful—and this both for their own sakes and His glory. God needs vigorous workers, and He can only have these by bestowing upon them joy adequate to the greatness of the work. In joy the apostles went forth to work for God, and they found that the joy of the Lord was their strength. It is joy then, not sorrow, that is our strength; and they that have done most for God, have been those who have had most joy in God.—Dr. H. Bonar.



Superintendents' Department

General Superintendency, David O. McKay, Stephen L. Richards and Geo. D. Pyper

Prelude



SACRAMENT GEM FOR MARCH, 1928

The bread and water represent
His sacrifice for sin—
Ye Saints partake and testify,
Ye do remember Him.

Postlude



CONCERT RECITATION FOR MARCH, 1928

(Repeat the first three Articles of Faith)

Article 1

We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

Article 2

We believe that men will be punished for their own sins, and not for Adam's transgression.

Article 3

We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

A FEW HELPFUL SUGGESTIONS

Promotions

As a general rule promotions should be made at the beginning of the year. This problem would be simplified if the ordination of boys to the Priesthood could be anticipated and boys who are to be ordained during the first few months of the year may be placed at the beginning of the year in the classes, where they are to study after ordination.

Congenial group associations of boys and girls may be respected in making promotions and in organizing classes.

The welfare of the child is to be the guiding principle. Whenever exceptions are made to the General Rule of promotions the Bishop should be consulted, especially when the ordinations of boys to the Priesthood, or their advancement in the Priesthood, may enter as a factor. Parents should be consulted when special promotions are under consideration.

Missionary Department

The Missionary course is required of all persons who may be designated by the Bishop as prospective missionaries, and it is elective to others 21 years of age or over who may desire to take this course.

Special Theological Classes

Special Theological Classes are expected to give courses of study prescribed by the General Authorities. The problems of the size of the class and the method to be followed in conducting the class are to be left with the stake and local Superintendencies and teacher.

Elective Courses for Adults

Adults who desire to take other courses than those now designated for adults, for example, New Testament "C," must secure the permission of the Superintendency and the Bishopric in unusual cases.

Deviations

For the sake of preserving harmony and control the sanction of the Ward Superintendents, Stake Board and General Board should be secured whenever authority to deviate from these recommendations is desired.

B. Y. U. LEADERSHIP WEEK

The central theme of the Seventh Annual Leadership Week at Brigham Young University is announced as: "Man's Quest for Joy," an adaptation from the Book of Mormon statement: "Man is that he might have joy." The institute is to be held January 23 to 27 at Provo, and a very interesting program is being arranged.

Various sub-themes will be treated on the days of the week as follows: Monday, "Self-Mastery;" Tuesday, "Self-Realization;" Wednesday, "Joy Through Living the Religious Life;" Thursday, "Joy Through Intellectual Unfoldment;" Friday, "Joy Through Service to Others."

Courses are being arranged in a wide variety of subjects, including: Methods of Religious Teaching; Education for Moral Growth; Genealogy; Farm Problems; Recreation; Social Welfare; Man and the Universe; Creative Writing; Drama; Health; music; literature; art appreciation; psychology; home problems; scouting; history; and other subjects.

Free evening entertainments will be given as usual.

New Year's Resolutions

I will live cheerfully toward God and man.

I will be a loyal friend.

I will be considerate toward the old.

I will try to make at least one child happy every day.

I will be patient and kind to discouraged souls.

I will be specially helpful to people who are handicapped by any weakness or misfortune.

I will be patient with people who disagree with me.

I will hold my temper under control and my imagination to noble dreams.

I will be quick to utter gratitude or sympathy.

I will try to do my work to the last limit of my best every day, and lie down at night thanking God for the chance, with no worry about results.

—Louis Albert Banks, in "Boy Life."

SECRETARIES' DEPARTMENT

General Secretary, A. Hamer Reiser

ROLLS FOR EVERY CLASS

Heretofore, Sunday School statistical records have shown the enrollment and attendance of all departments but the Parents' Department. Merely a record of the attendance of Parents has been required of this department.

Beginning January 1, 1928, Parents are to be enrolled as members of one of the new Sunday School departments and attendance marked each Sunday. In other words, every department in the Sunday School whether for the smallest children or the oldest member of the ward is to have its class roll upon which is to be enrolled every member of the ward entitled to enrollment.

Membership in the Sunday School is not compulsory, but is voluntary. On this account a member of the ward may not be enrolled as a member of a Sunday School without his consent, either express or implied. Attendance at Sunday School is interpreted as an expression of consent to enrollment. A member of the ward should be enrolled on the proper Sunday School class roll upon his first attendance at Sunday School. A resident of the ward, who is a member of the Church, but whose recommend has not yet reached the ward, should be enrolled on the proper class roll as soon as the Superintendency of the Sunday School approve such enrollment. The reason the matter is left to the superintendency in the case of residents, is in order that these officers of the Sunday School may determine whether or not the resident is likely to be regular in attendance, and if there is reason to believe that he does not expect to become a member of the school his name need not be entered on a class roll. It should remain on the missionary roll.

For the purpose of building up the Sunday School, missionary rolls should be kept and a complete and accurate record kept of the names of those members and residents of the ward, who have not enrolled themselves in Sunday School. These people should be visited by tactful, friendly representatives of the Sunday School, of winning personality who can induce the unenrolled to join one of the Sunday School classes and attend regularly.

VISUALIZING STATISTICAL REPORTS.

The new ward monthly report has been framed with the view of making it much easier to compile and to understand. It

is expected that it will prove very useful because it will present at a glance and on a comparative basis the enrollment and attendance of the officers and teachers and pupils of the Sunday School from Sunday to Sunday.

A supply of these forms may be obtained from the Deseret Book Company of Salt Lake City, at 75c per 100. Send cash with your orders and save money and avoid delay.

It is suggested that each secretary obtain a supply of these forms and resolve now to make up each month's report promptly and forward it to the stake secretary on the last Sunday of each month. The report may be partially compiled each Sunday from the minutes of each session. By simply drawing a line at the places indicated the attendance of officers and teachers at **Prayer Meeting** on the first Sunday of the month may be shown. Another line may show attendance at **Sunday School**, another attendance at **Sacrament Meeting** and another attendance at **Teacher Training** meeting for the same Sunday. Other lines show attendance at these meetings for the other Sundays of the month. Other features of the report are equally simple.

The value of these reports to the stake and general board depends wholly upon the work of the ward secretary. The ward secretary must give them the virtues of accuracy and completeness as well as promptness or the reports will never possess these virtues. An inaccurate, incomplete, or late record or report cannot gain these virtues after it leaves the ward secretary.

Unreliable, incomplete and tardy information about the condition of the Sunday Schools is one of the most serious drawbacks to the efficient administration and control ever encountered by Sunday School executives. A marvelous improvement in the Sunday Schools of the Church could be brought about by secretaries, if everyone of them would resolve to report accurately, completely and promptly each month to the stake secretary. One or two delinquent secretaries in each stake can retard progress and place a handicap upon improvement so seriously that it would take a dozen diligent secretaries in each stake to neutralize the bad effect. It is earnestly hoped that every secretary will be profoundly impressed by the importance of this responsibility and will perform his work in such a way as to prove conclusively his trustworthiness.

MISSION SUNDAY SCHOOLS

General Board Committee: David A. Smith, Chairman; Charles B. Felt, Vice Chairman, and Robert L. Judd.

NEW COURSES FOR 1928

It is recommended that in all cases where mission Sunday Schools have sufficient membership, classes be organized for each department as provided for the organized stakes of Zion.

In small schools where the organization of all department classes is impossible or impracticable it is recommended that three classes be conducted, viz.:

Primary Department: "Stories from the Life of Christ."

Book of Mormon Department: The Book of Mormon will be studied by this department.

New Testament Department: The teachings of Christ Applied.

For outlines and suggestions see lessons prepared for home schools as given in the respective departmental sections of this magazine.

Note: Do not confuse the Mission Sunday Schools with the Missionary Department. The last named is a new department to be conducted in the organized stakes and designed to prepare young men and women for missions.

THE VALUE OF GOOD WORKS

The value and far reaching effects of Latter-day Saints living their religion at home and in outlying districts was well shown in the recent organization of a Sunday School at a little mining town in the Mojave Desert called Osdick. In answer to a request for missionaries Elders Cecil G. Barger and Glen E. Nielson were sent from San Bernardino, a distance of one hundred and five miles. In tracing they found that the "Mormons" had such a reputation for honesty, upright living, and fair play, that the distribution of literature was easy. In eight days tracing they sold forty-eight Books of Mormon, fourteen Standard Works, thirty-two other books, and numerous tracts and pamphlets, and were well received by all members of the district. The superintendency, Clyde L. Messenger, John R. White, James H. Hatton, are men of ability who give promise of carrying on successfully the work so well founded by the good reputation of the Latter-day Saints in that district.

"Where there is no tale-bearer the strife ceaseth." Some people persist in always threshing over old straw and in doing so they only raise a big dust and get nothing of value. The farmer is too wise to do that. He knows that wheat and oats only need to be threshed once, and though old straw may contain a few odd kernels of grain it would be absurd to think of putting it through the mill again, to say nothing of the dust and dirt that would be raised. Old troubles and topics of gossip, like old straw, get musty. Let them alone; don't start something unpleasant by threshing them over. There are a lot of things we ought to remember. If we kept green the memory of all the kindness done us and all the love bestowed upon us, it would be well. But there are a lot of things we do well to forget. Those points of disagreement with friends and members of the family; those historic occasions, when somebody has acted foolishly, or spoken rashly, or done wrong. It's hardly fair to stand by everlastingly with a reminder."

CHORISTERS AND ORGANISTS' DEPARTMENT

Edward P. Kimball, Chairman; Tracy Y. Cannon, Vice Chairman; P. Melvin Petersen

CHORISTERS' DEPARTMENT

Lesson For February

Choristers

Notation, based on Lesson IV, "Choristers' Manual" to be treated as a lesson for the choristers during the first thirty minutes of the class period of Union meeting.

It might be interesting to give a very brief history of the development of notation which can be secured from any history of the development of notation, which can be secured from any history of music.

Attention is called to the note at the bottom of page 18 relative to the importance of ALL topics brought forward in the lesson. It will be interesting to find out how very general much of the understanding of our choristers is concerning the written page of music.

Illustrative material can be found in the song book. All points in the discussion should be made plain from actual examples. This will require preparation, on the part of both teacher and members of the class. "Music Notation and Terminology," by Gehrkens, recommended in the text, will be found to have much help on the subject, and its use by the teacher at least would add much to the course.

ORGANISTS' DEPARTMENT

Lesson for February

This is the first of a series of lessons that will be studied for some time to come, by the Sunday School Organists. It is well, therefore, to remind all who contemplate taking this course, that three factors are essential to the individual's success in getting the most good out of it.

First: Every organist should already possess a good piano technic and have at least a fair knowledge of music.

Second: Every member of the class should own the two text books, "Organists' Manual" and Archer's "Method for the American Reed Organ."

Third: All material given for study should be practiced until it is mastered.

It is suggested that the first lesson consist of a discussion of the material found on pages 5, 6, 7 and 8 of the "Organists' Manual." It may be discussed according to the following outline:

- I. Introduction.
 - a. Books for study
 - b. Method of study
 - c. Hints on practicing
- II. Selection of Organ Music
- III. Good instruments and their care.
- IV. An organ in every Sunday School.
- V. Assignment.

The Importance of the Work of Chorister and Organist

Topic for discussion in 15 minute joint session of Choristers and Organists in the February Union meeting.

By Edward P. Kimball

As a church, we have always attached great importance to song in worship. The Prophet Joseph Smith concerned himself seriously with music among the people. He organized the first choir and was a regular attendant at the rehearsals. He admonished the Saints to cultivate as high a state of perfection in their music as the standard of the faith which he had brought was superior to sectarian religion. He made it emphatic to them that they must seek the attainment of the Holy Spirit to do this. He even instructed the people that the combined talent of the "sainted compositors (composers), when united with these inspirations, will bring compositions of tunes, that have their origin with the sacred choirs that sing the new song, in the presence of God and The Lamb, who join their symphonies with the compositors, that dwell with the Saints on earth; and when the music performed here is acceptable to their spirits, they then cooperate with the choirs, in our earthly courts." He taught further that "when this subject is studied and sought after by the singers of the Saints, with their whole hearts, their songs and their anthems * * * will soften into celestial melody, melt the hearts of the Saints and draw them together, as the magnet-needle is drawn to the lode-stone." Perfection of singing must be one of the requisites of the Zion of the last days, for the Prophet taught that "when these graces and refinements and ALL the kindred attractions are obtained that characterized the ancient Zion of Enoch, then the Zion of the last days will become beautiful, she will be hailed by the Saints of the four winds, who 'will gather to Zion

with songs of everlasting joy." What more could the Prophet have said to stress the importance of song in the Church?

That the early officers of the Church realized the power of song in the religious development of the people may be seen from reading the preface to the first hymn book, which was compiled by Lucy Smith under the Prophet's direction. We read: "In order to sing with the Spirit, and with the understanding, it is necessary that the Church of Jesus Christ of Latter-day Saints should have a collection of 'Sacred Hymns' adapted to their faith and belief in the Gospel and, as far as can be, holding forth the promises made to the fathers who died in the precious faith of a glorious resurrection and a thousand years' reign with the Son of Man in his glory. Notwithstanding the Church, as it were, is still in its infancy, yet, as the song of the righteous is a prayer unto God, it is sincerely hoped that the following collection, selected with an eye single to His glory, may answer every purpose till more are composed, or till we are blessed with a copious variety of the songs of Zion." Why so much concern about hymns if singing were not very important?

In the preface of the first Liverpool edition of the "Hymn Book" President Young caused to be written: "The Saints in this country have been very desirous for a Hymn Book adapted to their faith and worship, that they might sing the truth with an understanding heart, and express their praise, joy and gratitude in songs adapted to the New and Everlasting Covenant." Careful study of the words will impress one with the importance of SONG in the opinion of President Young.

All of the leaders since have encouraged song among the people, some of them having written hymns of power and enduring character. Attention has always been given to providing leadership in singing and money has been freely expended for instruments to accompany the people. In the earlier days talent was not so plentiful as it is now, many of the choristers and organists being converts to the Church who had gathered from the missions. In such cases they were not only capable, but reliable; and many of such musicians served through long periods to years. As an opportunity for study increased and conditions became

such that the people could afford to spend money for the musical education of the youth, greater numbers took up music, and talent for filling positions of musical leadership became plentiful. With the greater number of available persons to select from there has gradually grown a disposition to look less seriously upon the importance and dignity of directing the song among the people. In recent years it is quite uncommon to find cases where choristers and organists have served for any considerable length of time. Particularly is this the fact among those who are given this work in Sunday School. One of the severest handicaps to the development of music there is the lack of permanency among the musicians.

Hardly does one get hold of the work and become imbued with the ideals than another takes his place. If our young musicians realized that the work in Sunday School is a real contribution; and that it is eternal in its importance and consequence, it might be possible to obtain more permanency among choristers and organists to the blessing and benefit of the work. It is to bring before them some thoughts in this direction that this lesson is prepared. For a discussion of the potency of song, and its eternal influence in the life of the individual, the class is asked to read and take as the basis of this lesson, Lesson XVI—Congregational Singing—in the "Choristers' Manual," beginning with the last paragraph on page 62. This will show some noted authority on the subject.

If song in worship be so important, certainly the position of those who teach it and direct its teaching is an important calling, and should be given to men and women who hold it such and who desire to make it function in a manner commensurate with its importance.

It is not too much to urge that all that can be said of the importance and dignity of teaching in general may be applied to the work of chorister and organist. Can you be engaged in a more important service in the Church than teaching eternal truth to the children by means of music? Is it not important enough for you to stay with it and develop it to the utmost? The longer you do it and the more proficient you become the more good you will be able to do and the more you will love it. Try it.

"The finest life lies oft in doing finely a multitude of common things."

GOSPEL DOCTRINE DEPARTMENT

General Board Committee: Joseph Fielding Smith, Chairman; George R. Hill, Vice Chairman; George M. Cannon, Charles H. Hart

General Subject: Divine Authority.

LESSONS FOR FEBRUARY

First Sunday, February 5, 1928

Lesson 5. The Council in Heaven.

Objective: To teach the pre-existence and the presentation of the plan of salvation as it pertained to mortal beings. To show that Adam was chosen to bring to pass mortality through transgressing a law and Jesus Christ to be the Redeemer of man, before the earth was formed.

Supplementary References: Gen. 2:1-5 Deut. 32:7-8. Job 38:4-7. Isaiah 44:28; 45:1-5. Jer. 1:4-5. John 9:1-2. Acts 17:26-28. Heb. 12:9. Nephi 13:12. Alma 13. Doc. and Cov. 29:36; 76:2-38; 93:29-38. Moses 3:1-9. Abraham 3:18-28.

Suggestions on Preparation and Presentation: To show that man did not commence his life when placed on this mortal earth, but that he dwelt in the presence of God in the spirit long before the earth was formed, and there was taught and acted freely according to the gift of agency. That by keeping that first estate man is entitled to tabernacle in the flesh; that those who rebelled were cast out of heaven and became the devil and his angels. To also show that there were degrees of faithfulness and intelligence among the spirits in the ante-mortal state. That the Lord chose rulers both within His Church and among nations, according to their characteristics and fitness even before they were born.

Question

Is there scriptural evidence that men have been assigned to certain nations, tribes and other mortal conditions because of their acts and qualifications in the pre-mortal life? In other words, does it appear that all were equally faithful in their first estate, except the sons of perdition?

Second Sunday, February 12, 1928

Lesson 6. Divine Authority—The Fall and the Atonement

Objective: To show that the fall was

not in opposition to the plan of the Lord; but was a means of progression through mortality by which man gains experience that could not be obtained in any other way; to bring to pass the salvation of man through the resurrection—the spirit and body composing the soul of man to obtain a fulness of joy.

References: Gen. chapters 1, 2, 3. Isaiah, ch. 53. John 3:14-18. Romans 15:15-22. I. Peter 1:18-21; 3:8. 2. Nephi chapters 2 and 9 and Alma 39:15-19. Doc. and Cov. 20:21-29; 29:1; 36-50. Section 76. Moses 1:6; 5:5-8.

Suggestions on Preparation and Presentation: The study of the Fall and the Atonement as presented in some good book such as *Articles of Faith* (Talmage). The Gospel (Roberts,) will be helpful. The 2nd and 9th chapters of Second Nephi should be carefully read, also sections 76 and 88 of the Doctrine and Covenants.

Stress should be given to the doctrine of the Resurrection through the atonement of Jesus Christ, by which all will come forth from the dead.

Question: According to the doctrine of the Church was the Fall a step backward in the eternal plan of salvation?

Third Sunday, February 19, 1928

Lesson 7. Divine Authority of Adam

Objective: To know that the Priesthood was conferred upon Adam, and that through him the principles of the Gospel were taught in his generation. Also to show the place that Adam occupies in the order of Priesthood as holding the keys of all the dispensations under Jesus Christ.

References: Gen. 1:26-30; 3:19-20; Chapter 3; Daniel 7:13-14, 22; 10:31-21:12:1; Jude 9; Rev. 12:7; Alma 12:28-30; Doc. and Cov. 29:26, 41-43, 78:16; 84:16-17; 88:112-115; 107:4-57; Sec. 116; 128:20-21.

Suggestions on Preparation and Presentation: Evidence from the revelations should be studied showing that the Priesthood and the Gospel were had in ancient times, even from the beginning and that Adam ministered to his posterity. That

in the Dispensation of the Fullness of Times Adam will also have his part to play, and eventually will make his report to Jesus Christ as Daniel Prophesied, and that he will be a prince over his posterity for ever.

Fourth Sunday, February 26, 1928

Lesson 8. The Patriarchs: Abel to Noah.

Objective: To show that the Priesthood descended from Adam to Noah, and that the Patriarchs were righteous men holding the Priesthood and ministering in the midst of a wicked world. Also to teach the story of Enoch, his faithfulness, and the translation of his city, etc.

Supplementary References: Gen. 4: 1-16; Chapter 5; Hebrews 11:4; Jude 4; Doc. and Cov. 38:4; 45:11-12; 76:57-67; 78:4; 107:41-57.

Suggestions on Preparation and Presentation: The Book of Moses should be carefully studied where it records the account of the preaching of Enoch. This is one of the choicest scriptures that we have. Also the Doctrine and Covenants where, in the revelations, mention is made of the order of Enoch and the building of the City of Zion.

Question: What is the difference between Translation and Resurrection?

LESSONS FOR MARCH

First Sunday, March 4, 1928

Lesson 9. Noah and The Flood.

Objective: To show the faithfulness of Noah in the face of the united opposition and wickedness of the world, in the preaching of the Gospel and obeying the commandments of the Lord. To show that the world had become corrupt and therefore was destroyed; also the covenants belonging to the Priesthood given to Noah and his seed after him.

References: Gen. 5:28-32; Chapters 6, 7, 8, and 9; 1 Peter 3:20-21; 2 Peter 2:5; Alma 10:22; Doc. and Cov. 84:14; 107:52; Moses 8:2, 9-30.

Suggestions on Preparation and Presentation: A study of the subject of the flood in the Pearl of Great Price will be necessary. It may be well to show also from legends of various tribes and peoples that the story of the flood is preserved. Also study the place occupied by Noah in the history of the Priesthood as stated by the Prophet Joseph Smith in the History of the Church. See quotations in the lesson.

Second Sunday, March 11, 1928

Lesson 10. From the Flood to Abraham.

Objective: To show the descent of the Priesthood from Noah through Shem to Abraham; also to point out the revelations given to Noah concerning his posterity after him to the latest generations. The commandments regarding the use of flesh and the shedding of blood unnecessarily; also the commandment regarding capital punishment.

References: Gen. Chapters 9, 10, 11; Omni 22; Mosiah 28:17; Ether 1-16. See the Voice of Warning, chapter 5; The Government of God, chapter 12.

Suggestions on Preparation and Presentation: Point out the advantages that come to us through modern revelation in the study of important Bible events. Consider the greatness of the commandment to multiply, and the obligation man is under to protect his fellow man.

Third Sunday, March 18, 1928

Lesson 11. Melchizedek.

Objective: To teach the great lesson of obedience to the Lord and the magnifying of the Priesthood, with the blessings that are to be gained by it; also explaining the meaning of the scriptures concerning Melchizedek that are not generally understood and are misinterpreted. Also the sacredness of the Name of Deity and why it should not be used commonly even in the preaching of the Gospel, etc.

References: Gen. 14:18-20; Heb. Chapter 7; Alma, Chapter 13; Doc. and Cov. 76:57; 107:1-4; 84:14.

Suggestions on Preparation and Presentation: The 13th Chapter of Alma should be carefully studied that the lesson of faithfulness and service may be impressed upon those who are called to serve the Lord. Melchizedek and Abraham gained their great blessings through the sanctification of their own lives and through the great service rendered to others. In ancient times none received the Priesthood but those who proved themselves worthy by long and faithful obedience and sacrifice before the Lord.

Fourth Sunday, March 25, 1928

Lesson 12. Abraham (Historical.)

Objective: To point out the impelling reasons why Abraham sought the Priesthood and why the Lord made covenants with him, and through him to his pos-

terity to the latest generations. Also to apply these truths in our own lives, as the children of Abraham.

Supplementary References: Gen. 11: 27-32; Chapters 12-25; Nephi 15:18; 22:9; Alma 13:15; Heleman 8:18-18; 3 Nephi 20:25-27; Doc and Cov. 84:14; 101:4-5; 103:17; 132:30, 36; Book of Abraham.

Suggestions on Preparation and Presentation: The entire Book of Abraham, in the Pearl of Great Price, should be read carefully. The teacher should impress upon the class the necessity of

obedience and integrity, and that we are under obligation to make sacrifice in our lives, through humility and obedience, that our lives may harmonize with the life of Abraham, and be entitled to the blessings promised to us as his children through our faithfulness.

Question: How did Abraham obtain the records that show the history of creation and the descent of Priesthood? Why are many of the facts recorded in that record withheld from us today?

Opportunity

By Oliver C. Dalby

It is not true that I am lost,
And come to you no more,
Because you failed to grasp me when
I passed your open door.

I am not lost, I'll come again,
And call you by and by,
And bid you grasp and hold me fast
With never a tear or sigh,

For should you moan for chances gone,
Or fear you cannot win,
When every day you're born anew,
With power to conquer sin?

So look not back on vanished days,
Nor grieve that they are fled,
But buckle up and pitch right in,
And count the time ahead.

Though deep the mire through which you've passed,
Why should you grieve or sigh?
Blot out the evil days you've known,
And cease to wail and cry.

For 'tis not true that I am lost,
Or cannot now be found.
I stand without and call to you
To tread on higher ground.

I sweep aside your failures past,
That you may start anew,
And bid you rise and grasp and hold
The hand I give to you.

MISSIONARY DEPARTMENT

General Board Committee: Albert E. Bowen, Chairman; David A. Smith, Vice Chairman; Henry H. Rolapp and Jesse R. S. Budge

LESSONS FOR FEBRUARY

It is recommended that every person enrolled in the Missionary Department obtain a copy of "The Elders' Manual." It is a handbook covering various phases of the work of the missionary and giving many useful and practical suggestions for the guidance of men holding the Melchizedek Priesthood. The "Manual" is a part of every missionary's equipment in the field. It will be referred to frequently throughout this course. It may be obtained either from the Bureau of Information or the Deseret Book Company, Salt Lake City, Utah.

First Sunday, February 5, 1928

Lesson 5. Preparation of the World for the Gospel

Text: Sunday School Lessons.

Objective: To show how, by obeying the promptings given them, missionaries have been led to those prepared for their message.

Suggestions on Preparation and Presentation: Have the class members, by previous assignment, find other instances of guidance to people who were awaiting the Gospel message, and let the teacher also bring to the class additional instances on the same order as those sketched in the Sunday School Lessons. Consider the questions propounded in those lessons. Establish clearly two things: 1. That the world was being prepared in advance for the inauguration of this Gospel dispensation. 2. That the missionary, by properly seeking guidance, and giving heed to promptings that are given may be led to those who desire the truth. By leading a free discussion on these matters draw from the class the conclusion that the missionary today has the same right to guidance if he puts himself in the proper attitude to receive it.

Questions for Teachers

1. In what way did the Gospel as taught by the Latter-day Saints fill the wants of the people whom Parley P. Pratt found at Toronto?

2. Of what importance to the prospective missionary are the experiences of

early missionaries of this Church as illustrated in the text?

Second Sunday, February 12, 1928

Lesson 6. Early Systems of Proselyting

Objective: To show the progress and development of the missionary system.

Suggestions on Preparation and Presentation: Let it be made clear that in the beginnings all the world was a virgin field so far as the teachings of this Church are concerned; that the essential thing was to spread the message and that the means adopted were suited to existing conditions. Mode of travel was primitive, the habits of the people were those characteristic of pioneer times. Informality, open-handedness, neighborly kindness were the rule. We learn from the past; no people can afford to forget its past. But the past and its story are serviceable as they afford knowledge of a background and point the way to future progress. Neither the present nor the future can be confined within the bounds of the past else no progress would come. We have here a series of some 4 to 8 lessons dealing in a measure with experience of the past. Be sure that when you have finished them you have made it clear that while the present has its foundation in the past it has nevertheless advanced with the progress of the times and that the present is the time for us. Be at pains to show that in the essence of the thing we have maintained the standards of our fathers.

Questions for Teachers

1. Are missionary methods now in vogue essentially different from those of the early days of the Church?

2. So far as they have changed, to what are the changes attributed?

Third Sunday, February 19, 1928

Lesson 7. Proper Respect for One's Calling

Text: Sunday School Lessons.

Objective: To show the value of having the courage of one's convictions.

Suggestions on Preparation and Presentation: Let teacher and class members bring in to the class multiplied instances of the value of a decent respect for the dignity of the missionary calling. Make clear that it never pays to treat one's message as if a thing to be ashamed of, but at the same time make clear that firmness and courage in asserting one's rights and boldness in declaring the truth are entirely consistent with humility of spirit, courtesy towards others, gentlemanly conduct. Loudness, blustering, arrogance, do not betoken courage, but they do degrade the person who resorts to them and deprive him of the respect of others.

Questions for Teachers

1. What is the true purpose of missionary service?
2. What advantage did the early elders of the Church have over present day elders in going among believers in the various faiths of the day?
3. What can present day missionaries do to compensate for their lack in this respect?
4. What may we learn from past day missionary experiences in the matter of getting our message before the people?

Fourth Sunday, February 26, 1928

Lesson 8. How Early Missionaries were Provided

Text: Sunday School Lessons.

Objective: To show that the essential element of service is personal consecration to a cause.

Suggestions on Preparation and Presentation: It is sometimes lamented that elders no longer go out without money for their needs. A careful study of the history of the past will show that the work of the Church has never been carried on without means. The money often came from outside sources. But the people themselves then had no money. What they did have they used, consecrating both themselves and their means to the service. The work was not allowed to be delayed because the people had no money to aid in spreading it, but absolute needs were supplied. We are perhaps justified in concluding that the essential thing is zeal for the service, humility, faith and dependence upon the Lord. Going without money is of value only as it promotes the attitudes and conditions named. Will-

ingness to devote one's accumulations to the work perhaps requires as much faith and sacrifice as it did in the days of poverty to rely upon others for what one did not have oneself. This condition is not so well met where boys go on their fathers' means, unless they go with a sense of the sacrifice made and use their best endeavors to minimize expense by doing some sacrificing on their own account. This lesson should be utilized to show that it is the spirit of the missionary and the results he achieves, which after all are important.

Questions for Teachers

1. Did early day Saints hold their religious conviction above worldly gain?
2. How did they prove this?
3. How can we of the present day demonstrate the same virtues?

LESSONS FOR MARCH

First Sunday, March 4, 1928

Lesson 9. The Missionaries' Status

Text: Sunday School Lessons and "The Elders' Manual."

Objective: To show the light in which the missionary should regard his status.

Suggestions on Preparation and Presentation: Missionaries should be thoroughly impressed that their calling is not a holiday excursion, but an invitation to take part in the most exalted and serious work in the world. They should neither assume a false dignity, nor treat their position flippantly. Use this lesson as a means of impressing this truth. By free class discussion develop the thought that their behavior should be that of gentlemen always; to avoid loud, uncouth, boisterous, coarse conduct and speech, but at the same time to have the quiet, friendly, refined joyousness of spirit which should characterize the bearer of good tidings. Now is the accepted time to cultivate and practice these virtues. All members of missionary classes should get the Elders' Manual. It contains excellent advice and will constantly be referred to in these lessons. It costs but a few cents.

Questions for Teachers

1. When should one begin to conform his life to missionary standards?
2. Is there really any different standard of conduct applicable to missionaries than to other Church members?

3. How should a missionary regard his calling?

Second Sunday, March 11, 1928

Lesson 10. The Attitude of the Missionary Toward the People He Seeks to Convert

Text: Sunday School Lessons.

Objective: To show that the missionary can be successful only as he looks upon people he labors among as the children of God, whom their Maker desires to have saved.

Suggestions on Preparation and Presentation: By use of the quotations set out in Sunday School Lessons, and such others as the teacher and class may previously search out and bring to the class, show that the Gospel message is for all people, that all are God's children and entitled to an opportunity for salvation. From this it must follow and the discussion should be so guided as to bring out, that any successful elder must regard the people he would teach in this light and should never be guilty of despising them or looking patronizingly on them. Bring out the truth that in the work of human redemption, elders are co-partners with our Heavenly Father, and that it is through them that He works.

Questions for Teachers

1. What is the difference between the elder and the people to whom he carries the Gospel?
2. Is he more precious than they?
3. In what light should he regard the people?

Third Sunday, March 18, 1928

Lesson 11. Peoples' Varying Beliefs

Objective: To show the importance of establishing proper contacts with those to whom one's message is presented.

Suggestions on Preparation and Presentation: Consider with the class the manner of approach adopted by the missionaries from whose discourses excerpts have been quoted in the Sunday School Lessons. Wherever possible the teacher should take to the class one or more of the books from which these quotations have been drawn and read from the sermons referred to more fully. Also let the teacher, if possible, bring other ex-

amples of skillful methods of approach adopted by successful speakers. Ask members of the class to hunt out and bring to the class examples which seem to them to illustrate the point sought to be made by the lesson. Discuss with the class the questions propounded in the Sunday School Lessons, showing thereby the importance of adapting teachings to the standard and experiences and previous beliefs of the people addressed. The point should be emphasized that a missionary should know, if possible, the religious background of the people he is to teach so as to make the proper contact between his own teaching and their previous belief.

Questions for Teachers

1. Name the principal classes of people our missionaries meet.
2. What is the fundamental difference of belief between Christians and so-called heathens?
3. In what respects should a missionary's approach be modified according as to whether he is addressing Catholics, Protestants or non-Christians?

Fifth Sunday, March 25, 1928

Quarterly Review Questions

First Quarter

1. To whom is the Gospel to be preached?
2. By whom?
- 3-4. Name the organized missions of the Church.
5. How does "all the world" in our day compare with "all the world" in the days of Jesus?
6. In your opinion have the Latter-day Saints been diligent or negligent in fulfilling the command to spread the Gospel?
7. Has it been of any value to you to have the lessons sketching the establishment of Latter-day Saint missions?
8. Should elders take part in governmental affairs while on missions?
9. Should they obey the law of the land where they labor?
10. Do you think there was an ordered time for the establishment of the Church?
11. What evidence of it is there?
12. Would you advocate today the early custom of preaching en route to the designated field of labor and spending longer time getting there?

13. Is there any essential merit in traveling on foot, rather than by more expeditious means?

14. What should an elder's attitude be with reference to the honorableness of his calling?

15. What qualities should characterize his conduct in securing his rights?

16. In whose name are you acting in your ministry?

17. Why is this so?

18. What should be your attitude toward people you seek to convert?

NEW TESTAMENT DEPARTMENT

General Board Committee: Milton Bennion, Chairman; T. Albert Hooper, Vice Chairman

Division "C"

LESSONS FOR FEBRUARY

First Sunday, February 5, 1928

Lesson 5. The Immortality of Man.

Text: The Teachings of Christ Applied, Lesson V.

Objective: To develop faith in human immortality, both of the individual and of the race, and to make clear the conditions upon which the highest type of immortality may be realized.

Supplementary Materials: Seth, James—A Study of Ethical Principals, Part III, Chapter III. L. D. S. Ready References: The Resurrection. Also references to this subject in standard Church works other than the Bible.

Suggestions on Preparation and Presentation: Most of the suggestions made under Lesson 4 will apply with equal force here. The problem of immortality has, thus far, not been solved either positively or negatively by any generally accepted scientific method, although some investigators in the field of the occult claim to have positive evidence; also some leaders in the so-called "Great School," a group of investigators trained with or drawing inspiration from certain Hindu scholars, claim to have demonstrated that life on a more refined plane continues after death of this physical body.

The faith of the Latter-day Saints, however, is not based upon these sources, but upon the declarations of the scriptures and the testimony of Modern Revelation. Human immortality and resurrection of the body are unequivocally implied in the restoration of the Gospel and of the Priesthood through visitations of resurrected immortal beings—beings who had pre-

viously lived upon the earth as mortal men. This point should be made clear.

The question as to how this is possible will most likely be raised with respect to the resurrection of the body. This question is answered by St. Paul in I Cor. XV:35-38. The substance of a living body is in perpetual process of change—destruction and reconstruction. The essential thing about the resurrection is identity of personality rather than identity of the particles of matter composing the body in death and in the resurrection. The processes of conception, birth and growth would be as much of a marvel, and as unbelievable, were these things not a matter of common experience. Belief cannot properly be determined by the possibility or the impossibility of the resurrection. Like some other things not yet within the range of common experience, belief in the resurrection rests upon faith in revelation and the testimony of Jesus and His chosen witnesses.

Second Sunday, February 12, 1928.

Lesson 6. The Destiny of Man.

Text: The Teachings of Christ Applied, Lesson 6.

Objective: To develop in youth a clear conception of his own possibilities for spiritual growth and ambition to live up to these possibilities.

Supplementary Materials: Kent, C. F.—The Life and Teachings of Jesus, pages 156-216. Pratt, Parley P.—Key to Theology. Fiske, John.—The Destiny of Man. Bennion, Milton.—Moral Teachings of the New Testament, chapter IV.

Suggestions on Preparation and Presentation: Vision of future possibilities far beyond present attainment together with the necessary knowledge, wisdom, and power of self-direction to realize

these possibilities is the mark of greatness. Creatures of lower intelligence seem, at least, to live for the present, except as by instinct some animals lay up food supplies for future use and provide for their young. There are human creatures that do little more than this. This is due to various causes; it may be to low grade of intelligence, want of imagination, tendency to yield without self restraint to bodily appetites and passions, or it may be due to mere laziness. There may be cases of low grade intelligence or other abnormality that are incurable. Given, however, normal mental power, it should be possible to overcome these obstacles to spiritual development. One of the most effective means is to inspire the individual with vision of the possibilities open to him and to develop in him socially valuable purposes. Thus the powers of the individual may be developed in the service of his fellowmen. The resulting satisfaction or joy to the individual in the service and in the process of spiritual growth so far outweighs the temporary satisfactions of the thoughtless that no one who has caught the larger vision and experience would ever want to return to either the idle or the sensuous life.

The lesson should be so planned as to lead class members to develop the larger vision and corresponding ambition. This cannot be imposed upon them. The insight and enthusiasm of the teacher are, however, essential factors in the teaching process.

Third Sunday, February 19, 1928

Lesson 7. Salvation Through Service—Faith and Works.

Text: The Teachings of Christ Applied. Lesson 7.

Objective: To make clear in the minds of youth the fact that genuine faith expresses itself in corresponding works and that salvation is attained through faith and service, not by mere profession of faith.

Supplementary Materials: Kent, C. F.—The Life and Teachings of Jesus, pages 167-216. Bennion, Milton, Moral Teachings of the New Testament, chapter VIII.

Suggestions on Preparation and Presentation: Both teachers and class members should collect numerous examples of historical characters who may be cited as examples of great faith expressed in works.

Old Testament examples are summarized in Hebrew XI; The New Testament records many additional examples.

Others may be found in Modern Church History.

The validity and consistency of the point of view of this lesson should be contrasted with the invalidity and inconsistency of the doctrine of salvation by faith without works.

It should be noted, too, that works here means more than religious ordinances and ceremonies. These carry obligations to further works in the service of God and mankind. Nothing short of positive, continuous service in behalf of human welfare, both temporal and spiritual, will meet the requirements of the Gospel of Jesus Christ. Jesus healed the sick and occasionally fed the multitudes; his chief concern, however, was with the spiritual well-being of his fellowmen. In these respects his Apostles followed His example. Conversion and reception of the ordinances of the Gospel were, however, but the beginning of the service required of the Saints. Class members should be led to see these facts clearly, and, in so far as possible, by their own study and thoughtful development of the lesson under the leadership of the teacher.

Fourth Sunday, February 26, 1928

Lesson 8. Man as Creator.

Text: The Teachings of Christ Applied. Lesson 8.

Objective: To show that man, in a limited way, shares with God the creative power, and that personality is developed primarily through exercise of this power.

Supplementary Materials: Fichte, J. G.—Popular Essays, The Vocation of Man. Bennion, Milton—Citizenship, chapters 1-8. Bennion, Milton—Moral Teachings of the New Testament, chapter 4. Doctrine and Covenants, Section 132.

Suggestions on Preparation and Presentation: Show how a child is by nature active and creative, and how his creative instinct gradually becomes enlightened by knowledge and more developed intelligence until he comes to have conscious purposes to which he devotes his time and energy. Note how civilization has been built up by the creative power of man in pursuit of conscious purposes, and how the great personalities of history have, in like manner, developed.

These facts may be illustrated by reference to the great literatures that man has produced, the systems of science and philosophy, the forms of government and codes of civil law, the educational and social welfare institutions, the inventions, and all the material advantages

of modern life. These are evidences of man's creative power; they are, however, but feeble beginnings of man's possibilities, if he will but conserve and develop to the fullest extent of the opportunities, and capabilities that God has given him. When thought of in connection with his eternal life with God the creative powers of man become expanded beyond the power of mortal man to conceive; but let the student make the effort. He may, at least, realize some of the possibilities of this life.

LESSONS FOR MARCH

First Sunday, March 4, 1928

Lesson 9. How Man Acquires His Freedom.

Text: The Teachings of Christ Applied. Lesson 9.

Objective: To develop in the minds of youth a clear distinction between liberty and license; and to show the value of moral freedom and how it is acquired.

Supplementary Materials: Bennion, Milton—Moral Teachings of the New Testament, chapter 2. Seth, James—A Study of Ethical Principles. Part III. Chapter I. Sisson, E. O.—Educating for Freedom, Chapter IV.

Suggestions on Preparation and Presentation: Have students collect illustrations from their own observations of how an individual may become the slave of his own appetites or passions, a slave of his own habits, even though he may wish to do and to be otherwise.

Make clear the misconceptions of freedom arising from misunderstanding of the American Declaration of Independence and the consequent confusion of liberty with license.

Show that no one has a moral right to do anything that may be detrimental to mankind either in the present or in the future, and that in this matter mere indulgence of appetites or passions should have no claim to recognition. Illustrate this principle with concrete examples. Show how the individual who would indulge himself, contrary to the permanent welfare of mankind, really injures himself as well as others, in that such indulgence enslaves, degrades, and weakens human personalities. On the contrary, willing enthusiastic conformity to moral standards of living and service of mankind are the chief means of freeing, elevating, and strengthening personalities.

Second Sunday, March 11, 1928

Lesson 10. Truth as Related to Human Destiny.

Text: The Teachings of Christ Applied. Lesson 10.

Objective: To teach the need of diligent search for the truth and adherence to it, whether it be in obedience to truth, or in veracity and fidelity in all social relations.

Supplementary Materials: Bennion, Milton—Moral Teachings of the New Testament, chapter I. Poulsen, F.—A System of Ethics, Book III, Chapter XI. Doctrine and Covenants 93:24, 26; 84:45.

Suggestions on Preparation and Presentation: Collect numerous and varied illustrations of how human progress, both material and spiritual, is dependent upon truth, show how discovery of truth is the aim of all science as well as of religion and philosophy, and how applications of truth are a most essential factor in all legitimate arts. The greatest of all arts is that of living virtuously or righteously—in agreement with the ultimate highest good. This requires knowledge of the truth as it pertains to human life and for conformity to it. This is the meaning of Jesus' statement, "Ye shall know the truth and the truth shall make you free."

Consider the obligation to be truthful in social relations. What would be the social consequences of universal practice of the obligation to be truthful and absolutely dependable? What would be the social consequences of general abandonment of this obligation? Have the students give thoughtful consideration to these questions and present their answers with illustrations.

Consider further the rationality and the necessity of truthfulness and integrity in social relations.

Third Sunday, March 18, 1928

Lesson II. The Function of Evil.

Text: The Teachings of Christ Applied. Lesson 11.

Objective: To develop in minds of youth recognition of the fact that unpreventable evils may be turned to good account in developing moral and spiritual strength, and to indicate how this may be done.

Supplementary Materials: Bennion, Milton—Moral Teachings of the New Testament, chapter 3. Poulsen, F.—A System of Ethics. Book II, chapter IV—"The Evil, the Bad, and Theodicy."

Suggestions on Preparation and Presentation: Read Deut. XXVIII, and note how in Hebrew history physical evils have often been a means of spiritual good. Have students cite specific instances from the Old Testament. Give, or have students do so, specific examples of how prophets rose to great spiritual heights in combat with moral evil among their people. Look up similar illustrations from secular history. Have such facts anything to do with the greatness of Washington and Lincoln?

Give emphasis to the lesson questions under **Applications**, and have answers to these questions illustrated with examples, real or hypothetical.

Fourth Sunday, March 25, 1928

Quarterly Review.

Problems

1. Name two or more facts concerning Jesus Christ that illustrate:

(a) His humanity.

(b) His divinity.

2. Give one or more specific reasons why Jesus is generally recognized as the greatest moral and spiritual leader of mankind.

3. Why must love of God necessarily include love of truth and righteousness?

4. What provision is made in the Gospel plan to assist individuals to discover the truth and to adhere to it?

5. What aspects of human nature may be developed to the extent that man may share these qualities with God?

6. What are man's chief means of attaining joy or enduring happiness?

7. Distinguish between liberty and license.

8. Why are liars generally despised?

9. How can the truth make one free?

10. Give an example of how evil may be overcome with good.



L. D. S. SUNDAY SCHOOL OF MCGILL, NEVADA

With Banner won by Sunday School for having largest per cent of attendance at Stake Conference at Ely, October 16th, 1927. Superintendent, Silas T. Earl; First Assistant, Leon Tidwell; Second Assistant, Paul Robinson.

OLD TESTAMENT DEPARTMENT

General Board Committee: Robert L. Judd, Chairman; Elbert D. Thomas, Vice Chairman; Mark Austin

LESSONS FOR FEBRUARY

First Sunday, February 5, 1928

Lesson 5. Importance of Old Testament Study

The study for this lesson is well presented by the points made in the following quotations:

"Christian doctrines can be fully understood and fairly judged only when seen in their historical perspective, and the Old Testament alone enables us to trace their origin and growth."—Bade.

"The Old Testament is a library containing the most varied and valuable literary heritages of the Israelitish race. It is the product of ten centuries of intense political, social, and religious activity. It is the record of man's effort to know the character and realize the will of the Infinite, and of God's unceasing revelation of himself in the heart and life of man. In its present form it includes the contributions of scores of inspired prophets, priests, and sages, who lived at periods far removed from each other, and who wrote from widely different points of view. What is true of this unique library as a whole is equally true of many of its individual books."—Kent.

"It (the Old Testament) stands, indeed, at the head of the literature of the world, for if more recent than some writings of Chaldaea or Egypt which have come down to us, it is incomparably the noblest composition of early ages, in its moral and spiritual characteristics. The libraries of Nineveh have yielded, in our day, a wonderful treasure of literature, and the papyri found in the tombs of Egypt have revealed much of great interest respecting the ancient dwellers in the Nile Valley; but neither from the mounds of the Euphrates nor the graves of the land of the Pharaohs, has there been obtained anything that will compare, for its manifold value, with this Hebrew relic."—Geikie.

Correlate these with quotations on leaflet for students.

Questions

1. Can we really know and understand God without the Old Testament?

2. What place has the Old Testament in your lives as teachers?

3. What method can you suggest to interest students in reading the Old Testament?

Second Sunday, February 12, 1928

Lesson 6. Why we Believe the Bible to be the Word of God.

This lesson in reality is a lesson on the standard works of the church. The authoritative nature of all these scriptures should be stressed. The Old Testament will become better appreciated if the students are led to see how it has grown, developed, and how it became compiled. Latter-day Saints above all people should be able to understand what a scripture is, because in their short history they have developed scripture. Take the "Pearl of Great Price" as an example. Show its complexity. Describe its parts. Show the different ways in which the different parts or books had their origin. Point out how it has grown and developed. Note the range of history in this one comparatively small scripture. Compare the Old Testament with the things we have said about the "Pearl of Great Price."

The Old Testament is the "Word of God" because from it we get an understanding of God; or to use a more common expression, it contains a revelation of God. Note how that sentence may apply to all the standard works. That sentence, in a way, is the test of any scripture.

The Bible is a great book. It is probably the most important book the world has had. It is, as the Saints believe, the "Word of God," but it is not what many religionists have claimed it to be. It is not a Fetish; it will not work magic. It, in itself, has no supernatural properties. It means little to the man who can not appreciate its spirit and who does not study it in that spirit. But to the man who has the spirit of God's Great Scheme, it is indeed a fountain of truth.

Third Sunday, February 19, 1928

Lesson 7. Review.

The course so far has been preliminary to the study of the Old Testament pro-

per. It has been deemed important enough for the time taken because the aim has been to connect this important branch of human knowledge up with the other branches that are being stressed in the day schools. If your students know what the Old Testament is, where it came from, how it happens to be in the form it is, why, with the New Testament, it is accepted as one of the standard works of the Church, you see that they will study it with an appreciation of its importance in relation to things your students already deem important. Do not in your review neglect the following: The Old Testament contains the historical and traditional story of God's dealings with certain men and peoples, that it records the beginnings of great social, moral, and religious institutions which, regardless of any belief in God, are important to all students of history and society; Old Testament history in relation to other history; and Old Testament Geography in relation to World Geography. But above all make it clear that the Old Testament is the only book coming to mankind out of the far distant past that brings to us the story of creation and a true revelation of God.

Fourth Sunday, February 26, 1927

Lesson 8. The Story of the Creation.

In your treatment of this lesson emphasize:

1. The spiritual creation and particularly establish the fatherhood of God. Show that spirit is matter.—Doc. and Cov. Section 130:22; 131: 7.

2. The temporal creation.

Under this head point out the stupendousness of the task to be accomplished and make clear that the amount of time employed by God in the work only He knows. It is certain, though, that He divided His work into periods which the writer of Genesis termed days, but which Abraham (Pearl of Great Price) termed periods. We believe in what Abraham has written in this particular.

Glorify the work of creation by opening up to the students the extent of it. Read some good book or article on astronomy and be able to tell them something about the heavens. Prepare yourself on a little local geology. Explain to them the marvels of the plant kingdom. Give them an insight of what happens among the insects; taking the bee, ant or spider as an example. Consider the life of the higher animals and show how in

each field everything works out to a very definite end.

Have in mind as your objective, after reading "Science and Belief in God" by Pack, "Joseph Smith as Scientist" by Widtsoe, or some other good book, that the students leave your class convinced that there is a God and that He was absolutely necessary to a creation and a continued existence of that creation. Remember that what you do with this and the other lessons of this course will go a long way toward preparing them to stand against the present trend of unbelief and infidelity.

LESSONS FOR MARCH

First Sunday, March 4, 1928

Lesson 9. The Coming of Man.

References: Genesis Chapters 1 and 2; "Pearl of Great Price," Books of Moses, Chapter 4, Abraham, Chapter 4: 26-31.

Connect up this lesson with the lesson of last Sunday, having for an objective the proposition that man, the spiritual offspring or child of God, is now brought forth in the image of God to rule over the earth and the things therein to his own exaltation or condemnation.

Give to woman her proper place explaining that Adam was not fooled, but did what he did with knowledge that in so doing he was accomplishing the will and purposes of God.

Explain the fact that in the Garden of Eden Adam was still subject to the spiritual laws and not the laws of the physical world into which he had to come and to which he had to be subject if he was to accomplish the end of his creation.

Point out that Adam's earth life actually began when he was driven out of the Garden of Eden. Make clear that while evolution is discussed and talked about a great deal that none of the scientists have been able to give us any authoritative facts as to the coming of man and that therefore, if for no other reason, it is well that we stay close to that which God has revealed, trusting that in His own due time He will reveal to men the story in full detail.

QUESTIONS FOR TEACHERS:

1. Why was Adam chosen as the father of mankind, and what part will he play in the final redemption of his children?

2. What was the change that took place in Adam and Eve as they passed from Eden to actual earth life?

Second Sunday, March 11, 1928

Lesson 10. The Beginning of Revelation.

This lesson should have two main aims: first, the fact of revelation and second, the place of revelation in the great Gospel scheme. Talmage defines "revelation" in a theological sense, as that which "signifies the making known of Divine truth by communication from the Heavens." With that definition accepted, you must then explain the purpose of revelation. This will give you a splendid opportunity to explain the whole Gospel plan and incidentally connect up the facts of the early revelations taken from the Old Testament and the Pearl of Great Price readings, in a way that should teach the importance of Old Testament study. In connection with the Old Testament reading assigned for this lesson, teachers should pay particular attention to Chapter 5, 1st to 14th verses of the Book of Moses, Pearl of Great Price. In these verses we learn the fundamentals of Gospel philosophy. To teach these fundamentals is the purpose of revelation. We see also by a description of Adam's condition after being cast out of the presence of God the need for revelation. Bring these first revelations down to the present by citing Article 9 of our Articles of Faith. Refer students to Matthew 16: 13-20, to show how Jesus affirmed the principle of revelation. Point out the need of continual revelation.

Third Sunday, March 18, 1928

Lesson 11. The Beginning of Gospel Fundamentals.

This lesson offers a splendid opportunity for stressing the idea of the universality of the Gospel's purposes. It was taught to the first man; it must be taught to all men. Only through universal acceptance will universal salvation come. It is for the high and low, the rich and poor, the great and the humble, the ancient and the modern. All will hear it; the acceptance or rejection of its benefits will be left to the individual; he must choose.

This lesson lends itself also to a general review or restatement of the first

principles of the Gospel. Teachers should not neglect this opportunity because during the remainder of the course, a knowledge of the Fall, the Atonement, the First Principles of the Gospel will all be assumed.

Men, actions, and incidents can all be better understood, appreciated and interpreted if your students are well grounded in Gospel fundamentals.

Fourth Sunday, March 25, 1928

Quarterly Review

1. Why do we call God our Eternal Father?
2. Is God a resurrected being in the same form as was Christ at the time of His ascension into heaven?
3. To whom did God last reveal Himself according to the records we have?
4. What made Palestine important geographically?
5. Was the world old at the time of Abraham?
6. Name three peoples with very definite and fixed civilizations before the time of Abraham.
7. What is the meaning of term "Old Testament?"
8. How many books does the Old Testament contain?
9. How are we to know of God's first revelation of Himself to man?
10. How may we come to best know and understand the New Testament?
11. Why do we say we believe the Bible to be the word of God so far as translated correctly?
12. Name what we term as the standard works of the church.
13. What do we mean by the term creation?
14. What part of the creation most inspires you and why?
15. What do we mean by the term Revelation?
16. Can man know of God and His purposes in any other way?
17. What relationship is man to God?
18. What was the purpose of man's creation?
19. Why should we keep the Sabbath Day holy?
20. (a) What are Gospel fundamentals?
(b) Name four.

Three Gates

*If you are tempted to reveal
A tale someone to you has told
About another, make it pass,
Before you speak, three gates of gold,
Three narrow gates: First, "Is it true?"
Then, "Is it needful?" In your mind*

*Give truthful answer, and the next
Is last and narrowest, "Is it kind?"
And if to reach your lips at last
It passes through these gateways three,
Then thou mayst tell, nor ever fear
What the result of speech may be.*
—Anon.

BOOK OF MORMON DEPARTMENT

General Board Committee: Alfred C. Rees, Chairman; James L. Barker, Vice Chairman; Horace H. Cummings and Wm. A. Morton

LESSONS FOR FEBRUARY COURSE "A"

First Sunday, February 5, 1928

Lesson 5. Nephi's Vision of the History of His People and of Latter Times

Text: I Nephi, Chapters 12 and 13.

Objective: To teach that the Light of history is the continual revival of righteousness.

Suggestions on Preparation and Presentation: Assignment to tell three-minute stories of

- (a) The history of Nephi's people.
- (b) The "great church."
- (c) The story of America.

Thought problems: (1) How would the history of the Lamanites have been incomplete in the vision without the history of the Gentiles coming to America? (2) How were the Gentiles incomplete without the seed of Lehi? (3) What has been the effect on history whenever there has been a revival of scripture reading? Give illustrations.

Second Sunday, February 12, 1928

Lesson 6. Nephi's Vision Concluded.—Travels in the Wilderness.

Text: I Nephi, Chapters 14 and 15.

Objective: The Lord makes a wise choice in his leaders.

Suggestions on Preparation and Presentation: General assignment of text.

Special Assignments: If you have pupils who can make an oral reading interesting, assign several or all of the following readings:

1. The promises to the Gentiles.
2. The Church of the Lamb of God.
3. The ball of curious workmanship.
4. Nephi's bow.
5. The conspiracy against Nephi.

The readings should be practiced, but simple and straightforward. When they hold the attention of the pupils and add something to the feelings of the listeners regarding these incidents, reading or the telling the story may occasionally take up a considerable portion of the class hour. Texts such as we are now reading cover a number of diverse incidents, and it is not practical in a lesson period to attempt to bring out several lesson principles.

The objective for today covers only two of the lesson incidents, and should not, therefore, receive an undue share of the time.

Develop the objective through the thought questions outlined in the lesson bulletin.

Application: At the time President Heber J. Grant was called to the apostleship by special revelation he was one of the enterprising men of the community, showing his initiative in starting new undertakings, and demonstrating himself the moving spirit in an insurance company, a newspaper, and various business enterprises. He has since shown wise leadership in the service of God and his people. He has led many community drives, headed many enterprises, and shown his perseverance and originality in many wise plans, some of which are yet to be realized. It is interesting to know that President Grant considers the life of Nephi as his greatest inspiration and example next to the life of the Savior. Find further applications.

Third Sunday, February 19, 1928

Lesson 7. Building the Ship. The Voyage to the Promised Land.

Text: I Nephi, Chapters 17 and 19.

Objective: To impress the thought that faithfulness is rewarded with recognition and blessing.

Suggestions on Preparation and Presentation: The general assignment to read the text will be assumed in these suggestions hereafter.

Special Assignments. Retelling stories:

- (a) Building the ship.
- (b) What happened on the voyage.
- (c) The promised land.

Develop the lesson objective by use of the thought questions or similar discussion.

Illustrations: Show how President Brigham Young was faithful to the interests of the Church before the death of the Prophet Joseph Smith, and how he received recognition and was blessed. Contrast with some other Church leaders of the time.

Applications: What is the reward of the faithful worker in school, on the farm, in business or a profession?

It is assumed that the teacher will mention before concluding the class each

Sunday the desirability of keeping up with the reading. The quarterly review in March will give special credit for the number of lessons read according to the plan of four spaced readings each week. Encourage the children to keep track of their reading, and ask each Sunday how many have done it. Compare the record of this week with that of last.

Fourth Sunday, Feb. 26, 1928

Lesson 8. The Plates of Nephi.—Lehi's Blessings.

Text: I. Nephi, Chapter 19, and II. Nephi, Chapters 1, 2, 3.

Objective: To impress upon the student the value of records.

Suggestions on Preparation and Presentation:

Special assignments: Topics for three-minute talks.

- (a) The three sets of plates and where they came from.
- (b) The Lord's promises to the children of Lehi.
- (c) Predictions concerning the children of Laman and Lemuel.
- (d) The blessings on Jacob and Joseph.
- (e) The prophecy of Joseph who was sold into Egypt, concerning records, and how it has been fulfilled.

Develop the objective from the thought questions in the bulletin or by similar discussion. Give illustrations, such as the interest which Jesus took in having a complete record made by the Nephites when he appeared among them.

The commandments to Nephi to make plates. The Bible. The work of the early and present historians of our own church.

Applications: The records of quorums and other organizations. The great pleasure one's descendants would take in a family history, in which you wrote incidents from the lives of your grandparents, parents, and yourself, illustrated, let us say, with statements of daily life and illuminated with camera pictures.

LESSONS FOR MARCH, 1928

First Sunday, March 4, 1928

Lesson 9. A Separation of Peoples.—The Small Plates

Text: II Nephi, Chapters 5 and 33.

Objective: To impress the pupils with the power of example.

Suggestions on Preparation and Presentation. Special Assignment:

(a) A three-minute talk: What Nephi taught his people and what they accomplished.

(b) An oral reading: Nephi's parting words. (Chapter 33.)

The objective may be developed from the thought questions in the lesson bulletin or similar discussion.

Illustrations: The permanence of the impression made on the world by the life of Jesus Christ. The incident of Lincoln's borrowing the book containing the life of Washington. The power which examples from the lives of both Washington and Lincoln have.

Application. To whom could each of us be such an example?

Second Sunday, March 11, 1928

Lesson 10. Nephi's Successors.—Jacob's Teachings.

Text: Jacob, Chapters 1 and 2.

Objective: Cultivating concern for the feelings of our loved ones will keep us from sin.

Suggestions for Preparation and Presentation. Special assignments:

(a) Three-minute talk on Nephi's successors, political and religious.

(b) Oral reading: Jacob's discourse on pride. (All of the small type part of Chapter 2, except the last paragraph.)

Develop the objective. As an illustration of the concern we should have for the feelings of our loved ones: Remember the respect Jesus showed at twelve years of age for the wishes of his mother and Joseph when he withdrew from the company of the wise men and returned to his home with them, without argument but only the explanation, "Wist ye not that I must be about my Father's business?" Find or write a story yourself of the effect of such consideration in keeping someone from stealing, lying, or doing some other wrong deed.

Third Sunday, March 18, 1928

Lesson 11. Sherem, the Anti-Christ.—A Prayer and a Life.

Text: Jacob, Chapter 7; and the Book of Enos.

Objective (for Book of Enos): "Ask and ye shall receive."

Suggestions for Preparation and Presentation. Special assignment: Dramatize the incident of Sherem. (See Lesson bulletin for helps.)

I. Jacob listens to a report of Sherem's activities.

- II. Jarom stops Jacob before the temple. The sign.
- III. "Gather together on the morrow, for I shall die."
- IV. Sherem's confession.

Scenery and costumes are to be imaginary. This dramatization should bear about the same relation to drama that oratorio bears to opera. It may have slightly more action, but there is to be no noisy moving of chairs or other extensive preparations. It will be necessary for the teacher either to turn some of the descriptions into dialogue or else read the descriptions like the chorus in an old Greek play.

Develop the objective for the Book of Enos.

Illustrations: Abraham, Nephi, Joseph Smith.

Applications in daily life to prayer and frankness in approaching each other.

Fourth Sunday, March 25, 1928

QUARTERLY REVIEW

Lesson 12. Final Writings on the Small Plates.

Administer the quarterly review first. Anticipation of the other class exercise will help dispose of it expeditiously.

For the review, each child should bring to Sunday School with him his lesson bulletin which he received last Sunday.

You should be able to administer the review in less than ten minutes, since part of the blank (printed on the back of the lesson bulletin) is to be filled out at home before the student comes to class. The five quiz questions are not to be disclosed to the students in advance. They are:

1. How did the Nephites get the brass plates?
2. Lehi prophesied that those whom the Lord led to the promised land should keep it until—(when?) or (What?)
3. What was the meaning of the iron rod?
4. Tell about Sherem.
5. Tell about the people of Zarahemla (as much as you can write in one minute.)

You are to dictate the foregoing five questions, allowing one minute for each answer.

Note that you are to grade the papers at home and hand them back to the students next Sunday. The quarterly review including all nine questions printed in the lesson bulletin will furnish a means for giving the student (and indirectly the parents) an objective rating of his Sunday School work for the quarter. We shall appreciate it if the teacher will report to the stake worker the average score attained by his students.

Lesson 12.

Text: The books of Jarom and Omni. Suggestions for Preparation and Presentation: Special assignments.

(a) Three-minute talk on the Progress of the Nephites. (Book of Jarom.)

(b) Dramatize the following monologues:

1. Omni writing the words of his record. (The character will simply sit in a chair at the front of the room and read as he seems to write.)

2. Amaron reading the first part of his record to his brother Chemish, and writing the last sentences before delivering them to him.

3. Chemish, (some years after) reading what he himself has written.

4. Abinadom, reading and writing.

5. Amaleki reading his record to King Benjamin and Zarahemla. He passes the record to Zarahemla to read the paragraphs telling about Coriantumr; and to King Benjamin from that point on until he comes to the account of the expedition back to the Land of Nephi, which he reads himself; then presents the plates to the King, and departs.

Thus Closing the Record

Of the Prophets

On the Small Plates of Nephi.

If there is any remaining time, announce the answers to the questions in the quarterly review. The papers should be gathered before this, and no consultation should have been permitted during the writing of the answers.

Home

Home is that place where mutual faith and caring
 Stir to bright flame the highest in each heart,
 So they who pass to toil, or school, or mart,
 Or stay to tend, meet life with noble daring.

—New York Sun.

CHURCH HISTORY DEPARTMENT

General Board Committee: Adam S. Bennion, Chairman; J. Percy Goddard, Vice Chairman; Josiah Burrows

LESSONS FOR JANUARY

First Sunday, February 5, 1928

Lesson 5. The Prophet Joseph's Choice Ancestry.

Text: Leaflet Lesson No. 5.

Objective: To teach that being well born is one of the greatest blessings in life.

Supplementary References: Smith—Essentials of Church History, pp. 25-33, Juvenile Instructor, August, September, October, 1926. Brigham Young's Discourses, pp. 165-166. Evans' One Hundred Years of Mormonism, pp. 5-14.

Suggestions on Preparation and Presentation: Help pupils to appreciate the effect of home environment upon children's lives. Cite concrete cases. The newspaper gives such cases every day. Have pupils come prepared to tell of men and women born to great things by being born into worthy families.

Questions for Teachers: 1. Why is it important that pupils should know of Joseph Smith's ancestry? 2. What are the outstanding characteristics of that ancestry?

Second Sunday, February 12, 1928

Lesson 6. Joseph's Choice Ancestry (Continued.)

Text: Leaflet Lesson No. 6.

Objective: To teach that the overcoming of difficulties is one of the greatest guarantees of achievement.

Supplementary References: See Lesson 5.

Suggestions on Preparation and Presentation: Consider with pupils the importance which we all attach to the escaping of difficulties, and yet the very overcoming of them is what builds strength of character. Show how preparation for athletic contests cannot consist in doing easy things. Illustrate the same truth in other fields.

Questions for Teachers: (1) What evidences do you see of the Smith family's religious devotion? (2) Draw a map showing the migrations of the Smith family as presented in the lessons to date.

Third Sunday, February 19, 1928

Lesson 7. Lucy Mack and Her People.

Text: Leaflet Lesson No. 7.

Objective: To teach the importance of the influence of a Mother upon a Son.

Supplementary References: Juvenile Instructor (August, 1926) See article by Susa Young Gates. See Lesson 5.

Suggestions on Preparation and Presentation: (1) Find evidences of the importance of heredity, indicating that physical strength and features, together with moral courage and daring of forefathers are likely to be transmitted to children.

(2) Show the necessity for Joseph's physical and spiritual power and how his ancestors contributed to this equipment.

(3) Make assignments in advance for the securing of other bits of history connected with Joseph's ancestors in the Mack line.

Questions for Teachers: (1) What qualities fitted Lucy Mack to be the mother of the Prophet?

(2) Compare the Macks and the Smiths.

Fourth Sunday, February 26, 1928

Lesson 8. Joseph's Early Life and His First Vision.

Text: Leaflet Lesson No. 8.

Objective: To teach that the Lord still reveals Himself to His children.

Supplementary References: Pearl of Great Price. See Lesson 5.

Suggestions on Preparation and Presentation: (1) Find other instances of misfortune met with courage and faith to show that all worked out well "in the end." Show where misfortunes have ended disastrously when not met with courage and faith.

(2) Emphasize the fact that Joseph was a remarkable lad to withstand the operations on his leg, having both a stout heart and unlimited courage.

(3) Show that he was intellectually honest in his attitude toward the churches, his friends and his God.

Questions for Teachers: (1) What to you are the three most significant incidents in Joseph Smith's early life?

(2) What to you is the most im-

pressive thought attached to the first vision?

LESSONS FOR MARCH

First Sunday, March 4, 1928

Lesson 9. Moroni's Visit.

Text: Leaflet Lesson No. 9.

Objective: To teach that the Prophet under heaven's blessing could be instructed of Angels.

Supplementary References: Joseph Smith's writings in the "Pearl of Great Price," Smith, Essentials of Church History, pp. 33-71; 367-380. Evans, One Hundred Years of Mormonism, pp. 14-103; 330-354. Widtsoe, The Restoration of the Gospel, pp. 1-79; 114-119.

Suggestions on Preparation and Presentation: (1) Indicate who Moroni was and show how significant it was that he should visit the Prophet.

(2) Check carefully to see that the pupils fully master the details of the visits of Moroni.

(3) Discuss with pupils the power which can be established through a firm faith in answers to prayer.

Questions for Teachers: Select the two questions appended to the lesson which to you are most vital.

Second Sunday, March 11, 1928

Lesson 10. New Books and a New Church.

Text: Leaflet Lesson No. 10.

Objective: To teach that the Lord establishes his means for ministering to the needs of his people.

Supplementary References: See Lesson 9.

Suggestions on Preparation and Presentation: (1) Discuss with boys and girls what they would miss if there were no schools or books.

(2) Show what the world would lose if the True Church were not established.

(3) Bring to class a Book of Mormon. Tell what it contains, how it was testified to, and why and how it was preserved.

Questions for Teachers: Answer the first and the last questions presented in the lesson.

Third Sunday, March 18, 1928

Lesson 11. The Martyrdom

Text: Leaflet Lesson No. 11.

Objective: To teach that the Prophet would die for the truth.

Supplementary References: See Lesson 9.

Suggestions on Preparation and Presentation: (1) Discuss the courage of a soldier who will die for his Country.

(2) Tell of other martyrs: John Huss, Joan of Arc, Jesus.

(3) Let the pupils live through the vivid tenseness of the Prophet's last stand for a cause.

(4) Help them appreciate what he means to us.

Questions for Teachers: Answer the second and the next to the last one in the lesson.

Fourth Sunday, March 25, 1928

Lesson 12. Quarterly Review.

Text: This review offers an excellent means of ascertaining how well we have succeeded in having pupils master the materials presented thus far. The questions are printed and easily answered. Make clear to pupils that the review is not given to trip them up, but to enable them to measure themselves in the knowledge of the subjects presented. It is a means to find out what matter need to be cleared up or upon which greater stress must be placed or upon which more time must be spent in drill. These same children love to play similar games and can be made to enjoy this exercise if the examination idea is not unduly featured.

A Prayer

"Purge out of every heart the lurking grudge. Give us grace and strength to forbear and to persevere. Offenders give us grace to accept and forgive. Forgetful ourselves, help us to bear cheerfully the forgetfulness of others. Give us courage and cheeriness and the quiet mind. Spare to us our friends, soften to us our enemies. Bless us, if it may be, in all our innocent endeavors. If it may not, give us strength to encounter that which may come, that we may be brave in peril, constant in tribulation, temperate in wrath, and in all changes of fortune, and down to the gates of death, loyal and loving to one another."

—Robert Louis Stevenson.

PRIMARY DEPARTMENT

General Board Committee: Charles B. Felt, Chairman; Frank K. Seegmiller, Vice Chairman; assisted by Florence Horne Smith, Lucy Gedge Sperry and Tessie Giauque

LESSONS FOR MARCH, 1928

Fourth Sunday, March 25, 1928

Review Questions

1. What attitude toward peoples different, such as foreigners, should the children get from the story of the good Samaritan?

2. Wherein is the Story analogous to the redeeming work of Christ? (See quotation from French, below.)

3. The last three lessons of this month center around "Nature Miracles." How do "Nature Miracles" differ from other miracles?

4. What would be the relative value of the "Nature Miracle" as compared with healings and other miracles affecting personal infirmities as a promotion of faith?

5. Relate some striking miracle which you have witnessed, heard or read of as occurring since the restoration of the Gospel. (See Latter-day Prophet, Ch. 32; Essentials in Church History, pp. 263-272; and especially Orson Pratt's tract No. 5, on "Divine Authenticity of the Book of Mormon," also the several books known as the "Faith Promoting Series" by Wilford Woodruff and others.)

6. Why should a Latter-day Saint not base his faith too much on miracles?

First Sunday, March 4, 1928

Lesson 21. The Good Samaritan

Text: Bible and Church History Stories, ("Talmage.")

Additional References: "Jesus the Christ," pages 429-432; Life of Christ," (Farrar) page 336.

Second Sunday, March 11, 1928

Lesson 22. Feeding the Five Thousand

Text: Bible and Church History Stories.

Additional References: "Jesus the Christ," (Talmage) pages 333-335; "Life of Christ," (Farrar) pages 214-217.

Third Sunday, March 18, 1928

Lesson 23. Walking on the Water.

Text: Bible and Church History Stories.

Additional References: "Jesus the Christ," (Talmage) pages 335-337; "Life of Christ," (Farrar) pages 218-220.

Lesson 24. Stilling the Tempest.

Text: Bible and Church History Stories.

Additional References: "Jesus the Christ," (Talmage) pages 307-309; "Life of Christ," (Farrar) pages 176-177.

Concerning the parable of the "Good Samaritan" Archbishop French says: "Beautiful as is this parable when taken simply in the letter, inviting us * * * to shrink from no offices of love, even though they should be painful and perilous; yet how much fairer still, how much more mightily provoking to love and good works, when * * * we trace in it a deeper meaning still, and see the work of Christ, of the merciful Son of Man himself, portrayed to us here * * * Christ Himself, He who accounted Himself every man's brother, fulfilled it (the law of love) best, showed how we ought to love and whom.

Christ and Christ only, can restore to man what he has lost, can bind up the bleeding hurts of his soul, can say to him in His blood, Live. * * * Only that true Samaritan (Christ,) beholding, was moved to compassion, as He is all compassion, that is, Himself into the hearts, purifying all hearts by faith.

Trench, "Parables of our Lord," pp. 323-324.

Of the incident of the "Feeding of the Five Thousand" Laidlaw says: "Its most obvious inference is one which it yields in common with several of the Nature-miracles presenting, as they all do, the Lordship over Nature which belongs to Jesus as Head of the Spiritual kingdom. The followers of Christ are here taught that when engaged in the work of the kingdom they are to have no anxiety about the supply of their bodily wants."

"As on the green grass, there were men, women, and children; so all ages, conditions, diversities of character may find the satisfaction of their Soul's hunger in Him. The world spreads a table at which there is often Satiety without Satisfaction, and oftener hunger surviving after all vain attempts to make husks serve for bread. "It shall be as when a hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty. Christ's feast satisfies but never cloyeth. The world often cloyeth but never satisfies."—A. Maclaren.

KINDERGARTEN DEPARTMENT

General Board Committee: *Charles J. Ross, Chairman; George A. Holt, Vice Chairman; assisted by Inez Witbeck*

First Sunday, March 4, 1928

Lesson 44. Christ Feeding the Five Thousand.

Text: Matt. 14:13-21; Mark 6:30-44; Luke 9:10-18; "Sunday Morning in the Kindergarten," page 140.

Supplementary References: "Jesus the Christ," Talmage, pp. 332-335; Weed's "Life of Christ," pp. 172-177.

Objective: Those who earnestly strive to help others receive God's blessings.

Suggestions on Preparation and Presentation: Show picture of Christ feeding the five thousand. Why did these people wish to know more about Jesus? How happy He was to see that they were willing to forget their physical needs, that they might be fed spiritually. It was indeed a miracle that he was able to meet their physical need with the five loaves and two fishes. Lead the children to see how those people sought first the Kingdom of God, as He would have us do.

Gem:

"Somebody did a golden deed,
Somebody was a friend in need.
Was it you?"

Second Sunday, March 11, 1928

Lesson 45. The Raising of the Daughter of Jarius

Text: Matt. 9:18, 19, 23-26; Mark 5:22-24, 35-43; Luke 8:41, 42, 49-56; "Sunday Morning in the Kindergarten," Lesson 45.

Supplementary References: "Jesus the Christ," pp. 313-315; Weed's "Life of Christ," chapter 31.

Objective: We must have faith in the power of God and His servants, in order to obtain His blessings.

Suggestions on Preparation and Presentation: Lead the children to see how necessary it is to have faith and trust in the Healing Power of God, and how that wonderful Power has been given to our Elders. Let the children tell of their experiences in having been healed, or some member of the family having been administered to by Elders. We must not feel badly when our prayers are not answered, but must trust our Heavenly Father and know that He will give us what is best for us.

Gem:

"Jesus, friend of little children,
Be a friend to me;
Guide my deeds and ever keep me
Close to Thee."

Suggestive Rest Exercise: Let the children represent the wind, rain and sunbeams that our "Father in Heaven" gives to tell us that spring is coming.

Third Sunday, March 18, 1928

Lesson 46. Jesus and the Children.

Text: Matt. 19:13-15; Mark 10: 13-16; Luke 18:15-17; "Sunday Morning in the Kindergarten," page 146.

Supplementary References: "Jesus the Christ," Talmage, pp. 475, 476; Weed's "Life of Christ," chapter 52.

Objective: The pure in heart shall see God.

Suggestions on Preparation and Presentation: Show a picture of Jesus and the children. Lead the children to feel the great love that Jesus has for them and that if they want to return to Heaven and live with Him, they must think clean, pure thoughts and keep His commandments. Jesus was good and kind when He was a boy, so He couldn't help being the kind of man He grew to be.

Gem: Same as for last Sunday.

Rest Exercise: Dramatize the return of the birds. The plants awakening, the trees rocking in the wind, the soft rain falling.

Let the children suggest how the ground is prepared for planting. Dramatize the correct suggestions, such as—digging, harrowing, raking, etc.

Just how our class will be impressed with our effort, depends upon how complete our life is to our teachings. One authority has said that a child can tell possibly through instinct just how real and sincere we are. "My teacher knows everything" was the expression of one child. This sincere feeling was developed in the child by the sum total of the teacher's effort.

This pleasing atmosphere in our class cannot help but impress and guide the children through their future lives.

Have the children tell how and by whom the Sacrament was passed to them. Their hands should be clean; use the right hand; hold the cup quietly.

Memory Gem:

Just a tiny piece of bread,
While I eat I bow my head;
Now a sip of water clear,
To show I love my Savior dear.

Rest Exercises: Bring out the thought of preparation in the home, making it a more beautiful place in which to live. Dramatize the things that the children may do in keeping the home tidy and clean, picking up bits from the floor, dusting books, keeping things in order, setting the table in an orderly manner. Let this bring out the thought that is brought out in the lesson of how Christ set the example of preparing and having things in order, by sending the disciples to prepare for the Last Supper.

Fourth Sunday, March 25, 1928

Lesson 47. The Last Supper

Text: Matt. 26:17-20; 26-30; Mark 14: 17; 22-26; Luke 22:7-20; 24-27; John 13: 4, 5, 12-16; 34:14-15.

Supplementary References: "Jesus the

Christ," Talmage pp. 592-597. "Sunday Morning in the Kindergarten," Second Year, page 150.

Objective: By partaking of the Sacrament worthily we express a desire to remember Christ and a willingness to keep His commandments.

Suggestions: Let the children see the careful forethought and plans for the Last Supper. An object lesson for more careful preparation of our mental meal, or lesson, to the children. It was to be Jesus' last time with the Apostles before He would leave them. He wanted to demonstrate how they could love Him most, by doing little things of service. Jesus set the pattern for the Sacrament and desired all to follow and when we remember, as we eat and drink, we feel to better follow Him. This form of renewed desire makes for better lives.

Tell the children how we can have clean hearts and hands, and lead them to see why and how to properly partake of the bread and water. A model Sacrament of quiet devotion will help us to better apply the truth of this lesson.

My Winter Robin

By Grace Ingles Frost

What are you doing out there in the snow
Your little red vest lends nature a glow
Of blithe, brilliant color, where all else is grey.
I thought that you long since had wended your way
To warm, sunny lanes where pepper trees bloom,
And zephyrs are fragrant with subtle perfume.

Brave, little creature, up there in my tree
With its wondrous fringes of frost filigree,
Not one ruffled feather proclaims you are cold,
So well groomed are you with neck-ruff of gold;
But this I do miss—a twittering tongue—
Not one note of greeting to me have you sung.

Little, lone robin, I wonder, my dear,
What may have lured you from sunshine to here?
Mayhaps you just came to say "Happy New Year."

Children's Section



A Glimpse of Long Ago

BOOK OF MORMON STORIES FOR THE
HOME

By Leah Brown

CHAPTER 9—IN BONDAGE

Ned and Gertrude sat quietly before the fire thinking of their visit of the previous day. "If we had stood on the great tower," said Ned, "I wonder if we would have seen Alma's company in that little valley."

"I don't know," observed his sister, scarcely heeding the question as she gazed intently at the bright embers in the fire place, "but, ugh! How cruel!" she shuddered.

"What is it, dear?" questioned grandma, who sat near by.

"Oh, grandma," said the child, trying to smile as she threw her arms about her grandmother's neck. "I almost forgot where I was."

"Where did you think you were, dear?"

"Ugh!" shuddered the child again, "I was watching them burn the Prophet Abinadi. Think how awful it would be to be burned to death. I wish grandpa would come and take us to see what happened to those wicked people."

"So I will," exclaimed grandpa, coming in at that moment and taking a chair by the fire. We shall return to the city with the king's army who had searched in vain for the people of the Lord. Many of King Noah's people became angry at him. Among them was Gideon, the chief officer of the army. He was very strong, and be-

came so angry that he drew his sword and swore that he would kill the king. Noah became so frightened that he fled from him and got upon the tower which was near the temple. When he reached the top he looked about, and to his great dismay, he saw an army of Lamanites coming toward the city. 'Gideon, spare me,' he cried, 'for the Lamanites are upon us and they will destroy my people!'

"I am sure Gideon didn't kill him," said Ned, his eyes twinkling.

"Why do you think so?" asked his sister.

"I remember that the Prophet Abinadi said the king would be burned. Did the Lamanites burn him, grandpa?"

"Oh, no," said grandpa. "As soon as the king came down from the tower, he and his people fled before their enemies. When the Lamanites overtook them and began slaying them, King Noah, who was a coward, and dared not face the sword of the enemy, commanded the men to leave their wives and children and flee for their lives."

"What a coward!" interrupted Gertrude. "If papa should see us in trouble I'm sure he'd stay and help us instead of running away."

"Of course he would," said grandpa. "But King Noah had done so many wicked things that he was afraid to die. Perhaps he thought of what the Prophet Abinadi had said and was afraid they would burn him, for he and his priests, with as many men as would go with them, left their families and fled into the wilderness. The

helpless, terror-stricken people who were left behind, sent their beautiful daughters out to plead with their enemies to let them return to their homes in peace. So the Lamanites took them captive and brought them back to the city. They told them that they could live there if they would deliver King Noah into their hands, and pay tribute of one half of their property."

"Oh, grandpa, that is just what the king of the Lamanites thought he would do when they first came from Zarahemla and got permission to live in their homes in the Land of Nephi, isn't it?" said Ned.

"Yes, children, the Lord knew how they had planned to bring the Nephites into bondage, and that is why He sent the prophet to tell them of it. We see how the Lord protected Alma's little company from the wicked king. And just so would He have protected them all from the Lamanites if they had repented, but they would not. So He punished them by letting the Lamanites come upon them and bring them into bondage.

"Limhi, the son of Noah, was now made king over the people. He was a good man and they believed he would be a good ruler. But even though he knew how wicked his father was, he did not want him delivered to the Lamanites, as their king had desired. So Gideon sent men out secretly to search for the king and those who were with him. They had not gone far when they met the company, all except Noah and his priests, returning, for they were not happy in the wilderness alone, and had decided to come back and perish with their families."

"Where was the king?" asked Gertrude.

"That is just what the men of Gideon wanted to know when they met those who had been with him," said grandpa. "They said that when they had decided to return home the king would not, and commanded them to

stay with him. This made them so angry that they bound Noah and caused that he would suffer death by fire, just as he had done with the prophet."

"It served him right," said Ned. "Didn't they kill the priests?"

"They intended to destroy them also, but they fled into the wilderness. Now, when those who were returning learned from the men of Gideon that their families were safe at home again, they were very happy. And I suppose they felt ashamed to think they had run away. But, oh, what a sight met their eyes when they reached home. All about the walls of the city were Lamanite guards to see that the Nephites did not escape.

"For about two years they dwelt quite peacefully, but they had to work very hard to support themselves and pay tribute to the Lamanites. One day, when King Limhi was upon the tower, he saw the Lamanites again preparing for war, so he gathered his armies together and hid in the fields. When the Lamanites came they began to slay them from their hiding places. The battle was terrible, many were slain, and finally the Lamanites were overpowered and began to flee before them. When the battle was over the Lamanite king was found wounded on the battle field, so they took him, bound up his wounds, and carried him to King Limhi.

"What cause have you to come to war against my people?" asked King Limhi. "My people have not broken the oath they made with you, why did you break the oath you made with us?"

"I," said the Lamanite king, "have broken my oath because thy people have carried away the daughters of my people; and in my anger I caused that my people should come to war against you."

"King Limhi was greatly astonished and told the Lamanite king that he would search among his people, and whosoever had done this thing should

be put to death. When Gideon, who was the king's captain, heard what was said, he told Limhi that he thought it must be the wicked priests in the wilderness who had stolen the daughters of the Lamanites."

"Was it, grandpa? Was it?" asked the children, eagerly.

"Yes, said grandpa, "there was a place in the land of Shemlon where the daughters of the Lamanites often came to sing and dance. One day, when there were only a few of them gathered there, the wicked priests came from their hiding places and carried them away into the wilderness. When Limhi told the Lamanite king about the priests in the wilderness, he felt sure that it was they who had stolen the young women. So when he saw his army coming again to battle, he led the Nephites, without weapons, to meet them. When he told them of the wicked priests in the wilderness, they, too, felt satisfied and left the people of Limhi in peace."

"Oh, I'm so glad they found that it was the priests of Noah who did it," said Gertrude. "Did they keep the people of Limhi in bondage after that?"

"Yes, they still kept them in bondage," said grandpa. "Let us stay with them and see what terrible things they suffered before they gained their liberty."

PROPHECY FULFILLED

Noah, deep in sin's transgression,
Scorned the words the prophet said,
Little knowing their fulfilment
Soon would burst upon his head.
But when to the tower he hastened
To escape bold Gideon's wrath,
Loud he cried, "Oh, Gideon, spare me!
Lamanites are on our path!

Noah's people fled in terror.
But that fierce and dark-skinned foe
Did pursue, and soon o'er took them,
And they struck with deadly blow.

Noah with his priests and others,
Fled into the wilderness
To escape the sword of judgment
Falling there in recklessness.

But the curse of God did follow.
No more peace did Noah see.
As Abinadi foretold him,
There they bound him to a tree.
Then the scorching flames of fire,
In that wilderness of gloom,
'Rose around its helpless victim—
His proud body did consume.

Oh, how foolish man's endeavor
E'er to check the wrath of God!
What a great eternal error
To attempt to stay His word.
As King Noah found chastisement
That his sin did on him bring,
So the world shall see the judgment
God has promised for its sin.

(To be continued)

Woolly Woolly Saves the Day

By Glen Perrins

"Mary had a little lamb"—and so did Nancy Jones. In the spring when the sheep had been moving off the ranges in giant herds, Nancy had stood in her father's field watching them go down the road.

The last herd was but a cloud of dust down the highway, when Nancy heard a little lamb moving about in the bushes.

"Baa—a-a," it bleated. "Baa—a-a," which meant in sheep language that it was lost.

Not only was it lost, but its mother had gone on and left it—alone and unprotected. How lonely it felt, as the herd melted away in the distance, never again to return.

Then Nancy found the little lamb. "Oh, you cute, little woolly woolly," she cried, rushing to throw her arms around its neck. "I've always wanted a sheep all of my very own. Perhaps I can keep you."



"Look what I found," said Nancy, "a little Woolly Woolly."

The lamb was a heavy load for Nancy, but lifting him into her arms she carried him to the back door of the farm house, where her father was putting on his boots.

"Look what I found in the bushes just now, father," said Nancy. "A little woolly woolly. Do you suppose anyone would care if I kept it?"

"Well," said farmer Jones, "the herd of sheep has gone on and we don't know who it belonged to, and anyway I don't suppose he would care if one little lamb strayed away. If he don't come back after it—and if your mother don't care if you keep it, well, you have my permission to have the sheep."

"All my very own?"

"Yes, all your very own. What are you going to call it?"

"Woolly Woolly," said Nancy, hurrying off to ask her mother if she could keep it.

Nancy's mother loved her little

daughter, and of course she gave her consent, too. And right glad she was that she did, because later on in the year Woolly Woolly did them all a very big service.

He was Nancy's constant companion. All summer long they played about in the fields. Nancy taught him to play hide-and-seek. She would run far down the meadow and then call,

"Woolly Woolly."

The sheep would come bounding down the field, over irrigation ditches and through the bushes, until Nancy was found. Then they would romp and play about in the meadow.

When Fall came, and Winter, with its first big snow storm, Woolly Woolly—though he had grown considerable—was still Nancy's playmate. He followed her to the pasture to get the cows every night and they frolicked in the snow on the way.

One evening on their way to the pasture, a cold wind sprang up. Faithful to her task, however, Nancy did not turn back. She knew someone had to get the cows that night. She kept on and on, buttoning her little coat up around her neck to keep out the drifting snow.

Before they reached the pasture the storm increased its fury until it was a raging blizzard. They could scarcely make their way ahead. Then Woolly Woolly, true to the instincts of his kind, made up his mind to lie down. He stopped still, and Nancy, who had her mittened hands clinched tightly into his woolly back, stopped, too.

"Come on, Woolly Woolly," said Nancy. "We can't stop here. We'll freeze."

They moved ahead a little farther. The road seemed strange. The snow had drifted over the highway and somehow the way had been lost. Nancy felt like crying.

"Baa-a," said Woolly Woolly. "Baa-a." Which meant "have courage, I am here."

With this he stopped again and cuddled down in the snow.

"Well," sobbed Nancy. "We'll only get more lost if we keep on. Perhaps Daddy'll find us if we stay here."

She sank down by the warm sheep. How glad she was that Woolly Woolly was with her. His warm woolly back felt so comfortable against her, and his body shielded her from the blowing snow of the storm.

It seemed a long time to Nancy as they lay there in the cold. She grew drowsy and sleepy. How cold it was. She was just beginning to doze off when down the road she spied a lantern coming, swinging back and forth.

"Daddy, Daddy!" she cried.

"Baa-a, Baa-a," said Woolly Woolly.

The lantern came toward them more quickly. Sure enough it was Mr. Jones. He swung off the highway and came down the road to where they lay in the snow.

With a sigh of relief he picked Nancy up in his arms.

"Stamp up and down and get the blood circulating," he said, rubbing her hands and cheeks with snow.

Woolly Woolly, too, got up and shook himself, and soon the three of them started back home.

"How did you happen to get down that road," asked Mr. Jones when Nancy was safe at home by her mother's warm stove: "If you had wandered much farther down there, I would never have found you."

"We got lost, I guess," said Nancy. "Anyhow Woolly Woolly wanted me to stop, so I did."

"Well, it's a good thing you did," said Mr. Jones, putting on his boots again to go after the cows, "or I never would have found you. Woolly Woolly saved the day."

"Baa-a, baa-a," said Woolly Woolly from the barn, which meant "Perhaps I did all right."

Dorothy's Travelogue

VI

Before I continue on our journey I would like to refer once more to that most intriguing place, Monte Carlo.

While there we encountered many interesting and pathetic "habitues" of the Casino.

One old lady made a lasting impression on all of us. We caught our first glimpse of her at one of the tables. Her makeup rivalled that of any modern flapper. A lavender hat was cocked rakishly over one eye. Her get-up would have attracted any one's attention. After learning her story we found her to be a most pathetic creature. She was of a very good French family, and forty years ago was very rich. During that time she lived in Monte Carlo, and lost everything. Now the Casino pays her expenses. When people give her money to keep her alive she gambles it—always losing.

At another table was a young couple. The girl couldn't have been more than twenty years old. Her husband wasn't much older. During the first part of the evening they lost all the time. You should have seen that girl's poor little white face, the expression in her eyes, as the ball spun around; when the money was invariably swept away. Later in the evening their luck had turned, but before we left all their winnings had disappeared.

There was also a group of three



THE CASINO AT MONTE CARLO

young English boys. One of them threw some chips on the table more for the thrill than anything. Later he was sitting down at the table playing for his life. Right next to him sat one man who, during the time we watched

him, won thousands of francs and in one play lost them all.

Every day someone commits suicide. One of the guards told us that they have to look all the time for bombs and have found several just ready to go off. It is a rather dangerous pastime spent at the "roulette" wheel!

And now to go on with the journey.

We arrived at Marseilles, July 11. None of us had any idea where to find a respectable hotel. Unfortunately we accepted the recommendation of the



CASTLE OF PRINCE OF MONACO

taxi driver. I am sure he took us to the worst "dive" in the place. We were glad to get out in the streets again.

After a light lunch we drove to the elevator of "Notre Dame de la Garde." This church was situated on the top of a hill. The view from there was perfectly marvelous! We saw all of Marseilles, the ocean and the "Chateau d'If" where the "Count of Monte Cristo" was confined.

A taxi whirled us over the road to the "Corniche." Gaby Deslys, the famous actress's picturesque villa was situated there.

On our way back we made a tour of the town, passing the barracks of the Foreign Legion, and the imposing monument erected to the heroes of "La Legionne Etrangere."

Before returning to the hotel we visited a bazaar. It was very interesting to see the different types of people. Some Spahi officers were enjoying themselves as much as we

were. They were very picturesque in their scarlet caps and burnouses.

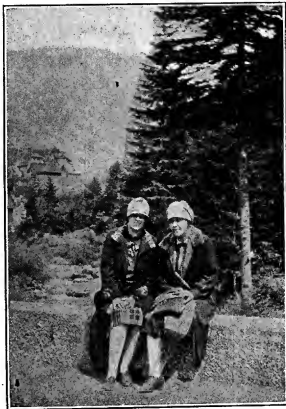
Marseilles was very dirty, very cosmopolitan and very interesting. Yes, I fancy one could see a great many things there!

We left our most uninviting hotel before six the next morning in order to secure a place on the train bound for Grenoble.

The ride through the Alps was inspiring. It was a rainy day. All the mountains were hidden by great banks of clouds. Every now and then a craggy peak would half reveal itself. Pines and fir trees, like soldiers, covered the foot hills. In the valleys were little towns and farms with the road winding in and out over the hills.

We went to the Grand Hotel in Grenoble, rested a few minutes, then went out for dinner. There was only one main thoroughfare so we could not get lost very easily.

The next day we took a bus trip to the "Grande Chartreuse." The car left at nine o'clock. We drove through



**GRENOBLE IN THE ALPS
A Reminder of Brighton**

some marvelous scenery. Everywhere were tree-covered mountains, below gently cultivated slopes and rustic houses. I was just a little disappointed. I expected to see real Swiss scenery. It all looked too civilized, like a big well kept park.

The "Grande Chartreuse" was a monastery founded by St. Bruno. A guide took us all through the buildings. Each monk had a "suite" composed of two to three rooms and a little garden. In one room all the names of the monks were written on the ceiling at the time of their death. One dated back to 1011.

The ride home was enchanting; especially the view of Grenoble from the crest of the mountain. At one point on the road one was supposed to see Mont Blanc (if there were no clouds.) Needless to say we did not see it.

Our last night in Grenoble, the evening before the French National holiday, every one was out celebrating. There was even a parade. A few soldiers with lighted torches and a noisy band marched down the street.

We left Grenoble early the next morning, the 14th of July, for Paris, and four hours later reached Lyons where we had a three hour wait. We checked our baggage and took a taxi ride around the city. It was very interesting and gave us a pretty good idea of Lyons. We also saw another parade. It was thrilling to see the cavalry pass by with the flags floating in the breeze. Some of these banners had been carried through the World War.

We arrived at the "Gare de Lyon" at seven-fifteen that evening. My uncle was there to meet us. He hailed two taxies and we drove off to the "Hotel d' Etats Unis." It was on the Boulevard Monparnasse in the heart of the Latin Quarter.

We immediately started out to see "Gay Paree." And gay it was! On every street corner were many orchestras each trying to drown out the other

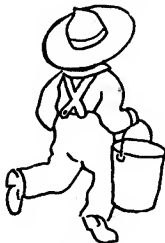
and several thousand people trying to dance. At one cafe was a group of men playing the old-fashioned hunting horns. Their costumes were so gay and picturesque!

From there we strolled across the street to the "Dome," another cafe. The place was packed. All the tables inside and out were taken. We finally procured a place and joined in the festival spirit to the best of our ability.

Everything in the town was lighted up. The Eiffel Tower was particularly effective.

This was my first night in Paris, the city of my dreams! A very auspicious start—the national holiday.

(To be continued)



HELPFUL JACK

Just a little helpfulness,
With a happy smile,
Makes a mother's burden less,
Makes a boy worth while.

Rubber Stamp Stories

January

Old Santa Claus brought Jack a set of rubber stamps.

Jack's mother helped him make pictures with the stamps.

She told him stories about the pictures.

She made up a little rhyme for Jack to learn about each picture.

The first picture was of a little boy with a pail of milk.

Jack's mother said:

"This little boy is named Jack.
It is the month of January.

On the first of January, Jack made a new resolution.

He resolved to help his mother all he could.

So every evening he carried milk for her. He took the milk to a neighbor who bought it.

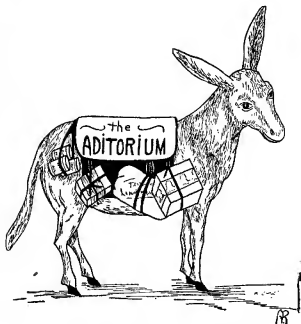
I wonder if my little Jack will help me this New Year?"

Jack laughed.

He said: "Yes, I will. Where is the milk bucket?"

Then he carried the milk over to the neighbor.

When he came back he learned the little rhyme about Helpful Jack.



A HAPPY NEW YEAR From THE ADITORIUM

Our good Neighbor, Ogden, has the right spirit, for it aims to give employment to its own people. Don't you think that is the correct idea, girls and boys? Just think! If we patronize our home Manufacturers, we and our fathers, brothers and sisters can always have employment.

It is at Ogden that the general offices and plant of the American Packing & Provision Company are located.

Here they have the best sanitary conditions. The meat is thoroughly inspected by government doctors. The government keeps a close watch on all foods, especially meats, that nothing unfit for human to eat shall find its way into the market.

In some countries meat is so high that some people can scarcely ever have it. There are a very few people in America who cannot afford a meat dinner occasionally.

But the American Packing & Provision Company point out that it is absolutely necessary for animals to be thoroughly

healthy that are to be used for food, and that in retailing and packing the handling must be done carefully that the meat may be kept perfectly clean and fresh. Hence, this Company's meats are in demand and their output is big.

In some countries a good deal of fish is eaten and in one way or another animal products get into the diet. For instance, Chinese of the higher class include meat, fowl and fish in their foods. This is also true of the Japanese. It is said that fish and sea foods contain a large percentage of iodine. Your teachers often give you an iodine tablet so that you won't have goitre.

* * *

And, of course, you ate bread with your Christmas dinner just the same as you ate it on the day that wasn't a holiday. Bread is such a perfect little gentleman. It is as much at home with a pink silk dress as it is with overalls.

We asked Mr. Grover of the Globe Grain and Milling Company what would become of the world if it had no flour. He simply shook his head. But a little boy that stood by was brighter.

"We'd have to eat burdock burrs!" said the little boy.

Wheat has been known for thousands of years, is grown today in nearly every country on earth from the equator to within a few hundred miles of the poles. The story of flour is interesting, from the old Indian way of crushing the kernels between stones to the perfected method of modern machinery that separates the bran or tough covering of the kernel from the flour. It gives to the flour its snowy whiteness.

Daddy will like to take you to the Globe Mills, because most daddies are interested in things that are going on.

First, a sample is taken from every carload, ground in a miniature mill, baked to prove that it is the right quality, then it is stored.

It is carried from storage by elevators, wide belts, to revolving machines that scour it, wash it, dry it, until every kernel is as clean as mother sees that you are before you sit at the table.

So, of course, when it is ground it makes the purest, cleanest flour possible.

When you see the process be sure and tell the *Aditorium* about it.

And think how the milling industry has grown in Utah during the last ten years when the Globe Mills alone sells more than \$1,000,000 worth of flour per month—pays around \$2,500,000 annually to the railroads for freight moving in and out of its plant. It has a storage capacity of nearly 2,000,000 bushels of wheat.



The Budget Box is written entirely by children under seventeen years of age. To encourage them, the "Juvenile Instructor" offers book prizes for the following:

- Best original verses of not to exceed twenty lines.
- Best original stories of not to exceed three hundred words.
- Best amateur photographs, any size.
- Best original drawings, black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only. Drawings must be black and white on plain white paper, and must not be folded.

Address: The Children's Budget Box, "Juvenile Instructor," 47 East South Temple Street, Salt Lake City, Utah.

Little Things

The other day, while walking in a crowded city street,

I saw a little newsboy drinking pop;
The newsboy saw an orphan who was overcome with heat,

The sad phenomenon made the news-boy stop.

He gave the drooping figure all the pop that it could drink,

And helped it on its way again with joy!

He went repoicing on his way, nor didn't stop to think

That God would bless this thoughtful little boy.

Now if we all could notice, whene'er we get a chance,

To help some poor, unhappy soul along,

Just give a smile or kindly word, and it will then embrace,

And make them think the earth is full of song.

How often one unkindly word will cut deep as a sword,

Or one unkind remark do untold harm.

But if we're kind to everyone—naught else can we afford—

The earth will seem to all to be a charm.

Age 15.

Howard Forsyth,
Hillspring, Alberta,
Canada.



SKATING TIME

By Merle Rees,
Croydon, Utah

Age 16

In Yellowstone Park

As I was camping in the Yellowstone
Park,

The night was still and very dark.
I made my bed upon the ground
And soon a bear came snooping around.

He began to pawing at my bed,
I pulled the covers over my head.
Just as I began to shake,
The bear walked off with my beefsteak.

I turned over to wake pa,
But he was gone and so was ma.

Clyde Jenkins,
Age 9. Bancroft, Idaho.

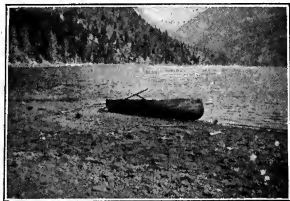


Photo by E. Wayne Bird,
Mt. Emmons, Utah

My Departed Ones

I used to have a mother
Also a baby brother,
They came here to live and die,
But now are living in the sky.

My mother's eyes were blue
And her face was kind and true,
Her hair was like pure gold,
She had a smile sweet to behold.

But alas, she went,
Not tired and bent,
But beautiful, sweet, and pale,
Into a higher scale.

My brother's eyes were brown
And hair like fluffy down,
He was a baby, of course you know,
But why did he too have to go?

He looked just like my father
And did not like to bother,
So he quietly passed away;
And I was left alone to stay.

Now they're up with the angels
Where all good spirits mingle,
My poor, dear mother,
And darling baby brother.

Age 12 Virginia Farnsworth,
Glenns Ferry, Idaho,
Box 666.

My Dolly

My dolly had an awful fall!
She tumbled down the stairs!
I'd send her to the hospital,
But glue is just for chairs.

I'll call its Doctor Johnnie in,
And see just what to do,
'Cause I think it just a sin,
Such a wicked thing to do.

Now Johnnie tell me what to do?
You are it's doctor wise;
I think it just a sin, don't you,
A gluin' in its eyes?

You think it best to have them glued,
You make me feel so sad.
But Johnnie ain't the best doctor
I'll go and ask my dad..

Age 12 Lenore Reid,
Manti, Utah,
Box 375.



Photo by Theodore Bates,
Age 13 Chino Valley, Ariz.



MISSION OF THE "SAINT OF GOOD
VENTURES," VENTURA, CALIF
Age 8 Photo by Mary Idella Porter

Shep's Guardianship

The Lee family was composed of four. There was father, mother, Betty and a baby whose name was Glenda. Glenda was just learning to walk.

Mr. Lee was talking to his wife of a race which was to come. He said, "My dear, Shep is strong, so I have no fear of him losing the race. Mrs. Lee finally consented to let Betty drive him in the coming race.

On the day of the race Betty was warmly dressed and seated on a small sleigh to which Shep was securely hitched.

The race began. Shep bounded forward and for some distance he was the leader. Then he was conscious of a slight tugging. Suddenly the weight left the sleigh and he swiftly bounded forward at full speed down the track. Something made him turn his head. He found that Betty was not on the

sleigh. He turned and ran fantastically back until he found Betty. She got on the sleigh and he again bounded forward. He was now the last dog and the goal was only a fourth of a mile off. With Betty's voice urging him forward he ran as he had never ran before. He gained the lead just in time to be the winner.

He dropped as if dead at Mr. Lee's feet and did not even raise when the flowers were placed around his neck. Tenderly Mr. Lee urged him home. From that day Shep would be of no use except for a pet.

One day Mr. Lee went to town and Shep followed him. There was a stranger who seemed to be interested in Shep. He offered Mr. Lee ten dollars for Shep, and as he was no longer of any use, Mr. Lee sold him. However, Mr. Lee was to keep Shep until that evening, as the stranger had no place to keep him.

When Mr. Lee reached home he found a very sorrowful family. Glenda was missing and could not be found, although they had searched everywhere for her. Mr. Lee set out to search for her.

Glenda, missing old Shep, had begun to look for him and in her search had got lost.

When Shep and Mr. Lee returned, Shep, sensing the sorrow of the family and missing Glenda, thought it must be she who was the cause of it. He scented her tracks and followed them to the river. There on the bank he found Glenda. She had cried herself to sleep. Gently he licked her hand and face until she awoke and cried, "Sep! Sep!" She put her arms around his neck and buried her face in his hair. Shep and Glenda had always played together, so playfully he began leading her home.

Mr. Lee returned at dusk after a fruitless search. Glenda was not yet at home but the stranger was there for Shep. Mr. Lee went out and whistled to Shep. Shep heard, but for the first

time in five years he did not respond to his master's call.

Mr. Lee came in very discouraged. He sank into a chair and buried his face in his hands. All were silent and an air of sadness prevailed over the house for no one thought of Shep hunting for Glenda. Suddenly there was a loud scratching on the door. Betty opened the door and gave a startled cry. There stood Shep with Glenda. He had guided her safely home. Needless to say, the stranger went away without Shep, for the family would not part with him under any circumstances. Mr. Lee said, "Shep has proven himself worthy of the guardianship of Glenda, if he cannot work."

Age 14.

Anelda Olsen,
Ashton, Idaho.

Our Skill

My friend and I went for a ride,
To capture a horse was our view
It was a hard task,
But we didn't ask,
"Dad, capture our horse, will you?"

We tride and tried and couldn't
succeed,
But finally hope came to a fill,
That bit of hope,
Made us use our rope,
And we captured the horse with our
skill.

Age 13

Jean Fisher,
Oxford, Idaho.

Birds

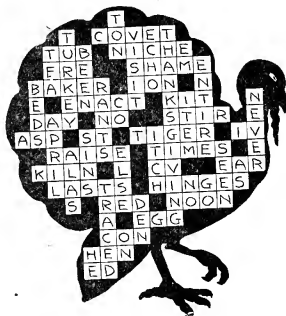
Some boys and girls think it is fun,
To shoot at the birds with a gun.
Some girds of course are very bad,
And make the farmers very mad.

The eat the crops and kill the trees,
And steal the honey from the bees.
But if they do make farmers mad,
They do as much good as they do bad.

Some birds sing the sweetest song,
The people listen all day long.
I hope you all will heed my word,
And never, never kill a bird.

Age 12

Laurel Johnson,
Chandler, Arizona.



Turkey Cross-Words Puzzle

Winners:

E. Wayne Bird, Mt. Emmons, Utah
Blanch Gibson, Manassa, Colorado
Ruth Hawley, R. F. D. No. 1, Roosevelt,
Utah
Fae Hansen, Tremontton, Utah
Lucy Hodgson, Teton, Idaho
Ruth Jacobsen, 2632 Knox Ave., Los An-
geles, Calif.
Lynn Kloepper, 323 S. F. St., Rupert, Ida.
Roxy Nikerson, Grantsville, Utah
Merlynn Porter, Morgan, R. F. D., Utah
Anna Payne, Sigurd, Utah
Thea Petersen, Tremontton, Utah
Nettie Petersen, Grover, Wyo.
Cleone Pope, Kiz, Utah
Merle Rees, Cryden, Utah
J. L. Shelley, Heber, Arizona
Larcena Tvedtnes, R. No. 1, Box 173 A,
Sandy, Utah
Minerva Levey, 703 First Ave., Salt Lake
City
Reed Munns, Tremontton, Utah
Lindon Thompson, Tremontton, Utah













The Merry Little Grig









and his Good Time.



Chapter I














ONCE upon a time there was a merry little grig who lived under a in the garden and was friends with all the and the and the and the and the and the . He had merry bright and a merry little and a merry little turned-up and the merriest little laugh, ha-ha! like a silver . He wore a little green and a little pointed green and a pair of little pointed green and he was as busy as a with all his little brother from the time the rose in the morning till the came out at night. He swept the garden paths with his , he carried full of dew for the he polished up the butterflies' and helped the build their and the spin their , and all the time he laughed and chuckled over his work, ha-ha! the merriest little grig in the . Now one day he was up on a tall , painting a in the sky. He had a great big of paint and a great big and he painted and painted till his ached, O dear!

"Ho-ho," said the merry little  "I can't stand this!" And he threw away his  and his  and slid down the  and sat down under his  and laughed till the  came tumbling down on his . "Tu-whit, tu-whoo, what's the matter with you?" asked the Brown  as he looked down on the merry little  from his  in the . "Ho-ho," said the merry little .

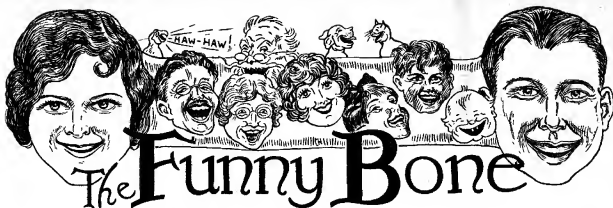
"No more  and  and  and  and  and  for me! All my life I've worked, as busy as a , and now I want a holiday and a Good Time, and I'm going all around the  till I find it!"

"Tu-whit, tu-whoo, that's just what I would do!" said the Brown . Then the merry little grig jumped to his  and turned two somersaults and a cartwheel just for fun and said good-bye to all the other

little  and the Brown  and the  and the  and the  and the  and the  and swung his tennis  over his shoulder and ha-ha! he tossed his little pointed green 

in the air and away he went out of the  and down the , off to have his Good Time!





A Question of Tears

"The wedding was a failure?"
 "Yeah. The groom's mother cried louder than the bride's"

The Short Side

"Say, waiter, I ordered strawberry shortcake, and you brought me a plate of strawberries. Where's the cake?"
 "Well, suh, that's whut we is short of."

A Near Accident

"Hazel almost drowned last night."
 "How come?"
 "The pillow slipped, the bed spread, and she fell into the spring."—Whitman's Foolscap.

Well, It's Hard to Find One

"I heard a new one the other day. I wonder if I told it to you."
 "Is it funny?"
 "Yes."
 "Then you haven't."

So Big

First Extra: "That leading man sure has the swelled head."
 Second Extra: "Swelled head? Listen, he'd have to pin back his ears to get through the Grand Canyon."

The Proper Order

Waiter (to patron who has been kept waiting for some time): "What is it you wish, sir?"
 Patron (sarcastically): "Well, what I originally came in for was breakfast, but if dinner's ready now, I'll take supper."

Carrying On

Contributor: "I hope you are carrying out those ideas I wrote you about."
 Editor: "Did you meet the office boy with the waste paper basket?"
 Contributor: "Yes."
 Editor: "Well—he was carrying out your ideas."—Putnam's Book News.

The Difference

"When I hit a man he remembers it."
 "Yo ain't said nothin' at all. When Ah hits a man he don't."

Thanksgiving Cheer

The June bride walked briskly into the market and said, "I want a half pound of mince meat and please cut it off a nice tender young mince."

Valuable Precedent

"Listen," remarked the exasperated driver over his shoulder, "Lindbergh got to Paris without any advice from the back seat."

Undiplomatic

One day a man walked into a fur store and said:
 "I want to get a set of furs like the black ones in the window for my wife."
 "Oh, you mean skunk?" said the salesman.—Univ. of Wash. Columns.

Not the New Ford

The man who bought a second-hand flivver took it back. "What's the matter with it?" asked the seller.
 "Well, you see," said the disgusted owner, "every blamed part of it makes a noise except the horn."

Picked the Wrong Sport

Convict (reading newspaper): "Dere's justice for yer! A football player breaks two men's jaws and another man's leg and is de lion of de hour, while I gets ten years for only stunnin' an old guy wid a blackjack."

A Greater Contributor

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 2nd ditto—You have nothing on me. On this trip I have contributed to the Atlantic daily.



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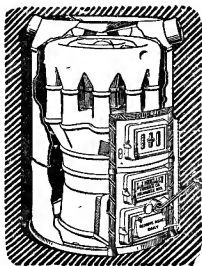
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